Pacific School of Religion
Berkeley, Calif.

The Universalist Leader

Boston and Chicago — October 25, 1924

Next Week the Leader Will Publish

A Special Japan Number

Among Other Articles:

Extracts from a Personal Letter from Mr. Cary, just landed in Japan

The Zero Hour for Missions, by Clifford R. Stetson

Just Jottings in Japan, by Alice G. Rowe

How an International Electric Company Man Looks at Our Mission, by Harold Bibber

Thanks from Shizuoka

The Dojin House, by M. Agnes Hathaway

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

ALL SOULS

LET us set down a few of the many different thoughts which the Universalist Church gives us in its call for All Souls Sunday. The form of the call is as follows: "It is recommended that the first Sunday of November in each year be set apart as All Souls Sunday for a special celebration of our distinguishing doctrine, the scriptural truth that all souls are God's children and that finally by His grace attending them they will be saved from the power of sin and will live and reign with Him forever in holiness and happiness."

First: All Souls—the living and the dead, "the great company which no man can number," "the prophets, apostles and martyrs," the civilized and barbaric, princes and paupers, Universalists, members of our own families, ourselves.

Second: God's children—discussing which one may consider everything from the existence of Deity to the Brotherhood of Man.

Third: "His grace attending them"—the wide range of inspiring thoughts from "the seeking God" to "the practise of the presence of God."

Fourth: "Saved from the power of sin"—our greed, our selfishness, our impurity, our love of domination, are facts, however we explain their origin. Help from God to overcome temptation is equally a fact, whether we call it a union with Christ or a new stiffening of the will.

Fifth: "Live and reign with Him forever in holiness and happiness"—quaint language but a mighty truth. That old insistence of Universalists that holiness and happiness are inseparably connected stands out here. Salvation is something to be achieved by character. Immortality is for everybody.

* *

APPLIED CHRISTIANITY

ONE hundred men of a Congregational church of Concord, Mass., celebrated Columbus Day by taking trucks, picks, and shovels, and clearing away the ruins of their church, which was burned Oct. 4. There were a hundred of these Christians, men of the office and shop, mainly Bostonians, who for hours shoveled bricks and ashes and charred timbers, until all the debris had been carried to the dump. The ladies of the parish got together and served doughnuts and hot coffee at eleven o'clock. The church saved $2,500 by the volunteer service, and the men and women had the satisfaction of knowing they had done a vital, worth-while thing for their faith and the community.

This old church at Concord was worth $100,000. They have some $40,000 insurance, and propose to raise $60,000 and rebuild at once.

There are minute men at Concord to-day as 150 years ago. They hold the bridge against disaster as their fathers held it against invasion.

* *

ALL SOULS DAY AND PRISON SUNDAY

BACK in 1884, ministers of New York State met in Grace Church, New York, at the call of the New York Prison Association, and passed this resolution: "Resolved, that we hereby recommend each of the churches throughout the state, upon one Sunday in the year, to consider the relation of Christian people to the reformation of criminals."

Through the action of the American Prison Association this request has been made to the Churches of the nation. This year Prison Sunday is October 26. It comes one week before All Souls Sunday, when Universalist churches emphasize "our distinctive doctrine, the scriptural truth that all souls are God's children and that finally, by His grace attending them, they will be saved from the power of sin and will live and reign forever with Him in holiness and happiness."

It is not far fetched to bracket "All Souls Day" and "Prison Sunday" together or to assert that they offer a great opportunity to bring out different phases of the one truth which lies at the heart of our faith.

Universalist pioneers like Quinby gave their lives to work for "prison reform," and modern Universalists like the late Orlando F. Lewis made "Prison Sunday" and the things for which it stands known throughout the country.

We confidently ask our people therefore to pay attention to the facts just distributed by Carl H. Barnett of the Federal Council.

There are 163,889 persons, he tells us, in our penal and reformatory institutions. A great authority estimates that half a million are put behind bars every year in the United States. We spend a billion dollars a year to prevent, detect, and punish crime. An Indiana study of the work of 3,451 men and

women released under the Indeterminate Sentence and Parole Law shows the enormous economic loss the country suffers through crime.

"We are able to approximate these financial losses," says Mr. Barnett, "but no one can compute the burden on the families affected who are deprived of the bread winner and borne down by the shame and disgrace."

To abate the evil, the size of which is far beyond our ability to understand, penologists and the Christian reformers of the Federal Council ask Christian people to see that penal institutions are taken out of politics, put under the control of scientifically trained men and women ; make every place of penal servitude a reform institution, keep every possible person out of jail, and strike at delinquency through the work of Boy Scouts, play-grounds, church, and Christian and Hebrew Associations.

Then in the Federal Council letter follow these words significant of the mighty change taking place in human thought:

> The one great word for the prisoner is Redemption, and that is a word of Religion. Prisoners can be stopped in their career of evil. The churches must unite their teaching to substitute the idea of redemption for retribution in dealing with delinquents. The time will come, when the first reaction of a church, or of a community, or of a state, towards those who go wrong will be, how can they be saved. Especially should the churches receive back into their redeeming fellowships, prisoners who have been paroled and come back with the intention of making a new start in life.

* *

OUR UNIVERSALIST FATHERS

WE moderns have broken not only with the Orthodoxy of the past, but with the Universalism of the past, and not always are we fair or intelligent about it. Before we throw overboard a great historic religious idea we ought to be sure that we understand both what it seems to say and what it really means.

For example, our Universalist fathers had much to say about the other world. They attacked the dogma of endless hell. They insisted that soon or late all men were going to be saved. To-day we are too much given to apologizing for them. They were "other worldly," and "not practical," we say. "What we need is a religion which applies things here and now. If men are to be saved we are to save them."

We are for the modern emphasis. We are against the injustice we are doing the fathers.

What was it they were saying? That God was too strong to be defeated in the attempt "to seek and save that which was lost," and too good not to make the attempt. In boldly proclaiming that God would never torture His creatures in an endless hell, our fathers were holding up a great and true conception of the Infinite.

What they said about the future rested on the teaching of a God then and there in the world, almighty and all-loving.

To make men have faith in a good, wise and strong God is the most practical work of social service or applied Christianity that we know about.

Universalism is not other worldly. It never was. Occasional teachers of it have been and are theoretical, and ineffective. The great men of our Universalist history, however, have been men of the present world, burning with zeal to make it truly God's world, laboring in season and out for the kingdom to come, for the will to be done "on earth as it is in heaven."

If we really come to understand "our Universalist fathers," we will take full responsibility for the sin and misery of this world, but not unhappily or wearily as those who walk alone and trust in their own strength, but as sons and daughters who can't possibly be over-burdened because the joint nature of the responsibility is clearly realized.

* *

THE BUDGET SYSTEM

WE referred last week to the leaflets of 300 or 400 words which Secretary Etz is sending out to the churches to make clear the work of the General Convention of Universalists. Through leaflet number one many people have learned what the General Convention is, who makes it up, and what it does. Equally important is leaflet number two on "The Budget System of Church Finance." What it is is described in these words: "The amount of money needed for all purposes for the year is carefully estimated before the annual meeting. A canvass of every member of every family, children included, for subscriptions is made. Duplex envelopes for weekly payments, and other supplies, are used. The General Convention will co-operate in furnishing these supplies."

It tells about creating a surplus instead of a deficit in the local church, and at the same time financing vital projects of a general nature.

"It is systematic, democratic, honest, educational and businesslike," says the brieflet.

These little printed messengers, most informing, quickly read, easily passed on, are an aid to any minister or parish. They are going free to the ministers and parishes who will take the trouble to write for them and agree to see that they are given out systematically.

* *

THE REAL HELL

THE *Congregationalist* in a clear, incisive editorial reminds us that the fourth article in our statement of principles affirms Universalist belief in the "certainty of just retribution for sin." Nobody can bear it for us. Nobody can release us from the consequences. It is a hard gospel, but it is not a hopeless one. We need these warnings against the consequences of transgression as we need the insistent call to the joys of our Lord.

The editorial follows:

> Dr. Fagley once told a story at a National Council meeting of a New England minister who was urged to preach more insistently upon repentance and conviction of sin. On the following Sunday he referred to the criticism that had been made of his preaching, and he used some such words as these: "I feel it my duty, as it were, to warn you to repent of your sins, in a way, because if you don't, you may all go to hell, so to speak." This minister might well have been the one concerning whom a parishioner said that he "didn't know whether

to advise his minister to put more fire into his sermons or to put more of his sermons into the fire."

We presume that there is to-day very little preaching thus hesitant and ineffective, just as there is very little preaching in which the smell of brimstone is apparent. Jonathan Edwards preached until men felt the pit. John Wesley tells in his *Journal* of a noble lord attending his preaching, who could stand it no longer, but went out in the midst of the discourse murmuring, "It is hot, d— hot." The hell of Dante and Milton has disappeared from preaching. It is no great loss. It failed to produce godly living. It was portrayed in the very colors that baseness and cruelty had given to the age in which it was depicted. A hell-fearing religion has never been very high or holy.

But as the old hell has gone out a new hell has come in. Men haven't fully discovered it yet, or they have discovered it but haven't fully explored it. It is new only in the aspect in which it is seen. Otherwise it is as old as humanity. The prophets described it in their own way. As far back as the Pentateuch a man of vision expressed the fact of it in words that have become proverbial: *Be sure your sin will find you out.*

Science is giving a new suggestion of the inseparable results and penalties of sin at a time when the pulpit is tending somewhat toward complacency. It is time that the pulpit spoke more plainly to an indulgent and easy-going age, in warning as well as in exhortation and comfort. While works of fiction, dramas, and the much-maligned movies are enforcing the old truth that *the wages of sin is death,* there is manifest in quarters where one would least expect it a tendency to assume that sin has no wages at all.

The great task of the Church is a task of romanticism—of bringing to light a world of spiritual imagery in striking contrast with the world of material perception. Silvester Horne was right in speaking of the *romance of preaching.* But the great preacher of Whitefield's knew that a touch of realism can alone give that contact with the world that makes romanticism effective towards redemption.

* *

A MEMORIAL TO ALMON GUNNISON

A BEAUTIFUL memorial to the late Almon Gunnison, president of St. Lawrence University, has been made by the publication privately of a volume of articles "written at different periods of his busy life" and published in papers with which he was connected. His daughter, Mrs. Luella Gunnison Harrington of Brooklyn, is both editor and publisher. She calls the book "Rambles at Random, by Almon Gunnison," and she says in the preface that it is "intended to go among his friends as a memorial to him."

The sketches take us to places as widely separated as Jerusalem and the rivers of Alaska, and deal with people as different as P. T. Barnum and Wm. Hamilton Gibson. They show the author's noble idealism, delicious humor, playful fancy and genuine literary gift. The best memorial of all, however, is in the opening chapter on "A Sea Wood Fire." If those who were associated with Almon Gunnison in his long historic pastorates at Brooklyn or Worcester, or as president of St. Lawrence University, will sit down before an open fire on "Hallowe'en" or on the eve of All Souls Sunday and read this chapter aloud Almon Gunnison will come back to them. If those who never knew him will read it, they will get a vivid impression of a strong and loving man with a calm, serene faith in God and His universe. With the old ship whose sides he is burning his mind ranges far, touches with insight and sympathy the characters of the old Dutch shipbuilder, the Philadelphia merchant prince and the New Bedford whaler. To Almon Gunnison all seemed to be a part of the Divine Plan. In the uttermost parts of the seas, Arctic, Tropic or New England, he found the Divine Goodness. A book like this which gives a man's best thought is the best kind of memorial.

* *

DR. PERKINS ON "THE INEVITABLES"

IN his series on "Attempts at Interpretation," Dr. Frederic W. Perkins has taken up "The Inevitables" of history, and the article will be published in the next issue of the *Universalist Leader* in time for most of our people to read before "All Souls Sunday."

* *

OUR PRAYERS TOGETHER

WE are happy to announce that we have secured the services of Miss Margaret Denton of Cambridge to take charge of "Our Prayers Together" for the next three months.

The prayers published anonymously in the *Leader* October 11 were by Miss Denton, and give us an idea of the intellectual and spiritual quality of her work.

* *

A REGRETTABLE RESIGNATION

FOR a long time Dr. Nolan Best, editor of the *Continent,* has been widely appraised as one of the vital figures of religious journalism in America. Many of us, therefore, feel a distinct sense of loss in his retirement from that position.

Still more to be regretted, however, are the circumstances that have led to it. The newspapers report that Dr. Best has been driven to this decision by the refusal of those in control of the paper to publish an editorial he had written deploring the resignation of Dr. Harry Emerson Fosdick as minister of the First Presbyterian Church of New York City.

Nowhere ought freedom to be more jealously guarded than in religious journalism. It may be well to tell the readers of the *Universalist Leader* of the conditions under which our editor works. When elected he was told that he would be given full editorial freedom. His own self-respect would have prevented him from accepting the responsibility on any other terms, and anything less would have been a betrayal of our Universalist heritage of freedom.

The editor in chief has written various editorials and published many articles with which some of his associates were in active, not to say violent, disagreement. We hope and expect he will do this again and again in the future. For surely no one needs to be reminded that the supreme purpose of the *Leader* is not to think for us but to make us think for ourselves, and that it never does this more effectively than when it challenges ideas and opinions which we have merely inherited or accepted.

Harold Marshall,
Manager Universalist Publishing House.

Cruising in Convalescing Countries

XVIII The Quakers' Great Work

John van Schaick, Jr.

THE Quakers, the non-fighting people who really won the war by deeds "of loving kindness and tender mercy," are closing up relief work in Germany. They believe that conditions do not justify another general appeal in the United States, and that they owe it to the self-respect of Germany to turn the task of feeding millions of undernourished German children over to a Central German Committee. This is in accord with sound principles of emergency relief, which always ought to stop when the emergency is past, but which too often goes along indefinitely under its old momentum and becomes something of a permanency. There are hundreds of charities in the United States which somebody ought to hit on the head, but which darling lady managers consider "more important than any other charity in the world." It wouldn't be so hard to do the indispensable if society didn't pay so much for the charity parasites.

When a great emergency relief agency stops one can not be sure the need is past, but trained people know that it is better to stop and start again than to go on when there is not real need.

The Quakers came to Germany in 1917, stopped work in 1922 when conditions were better, but came back in 1923 when the evils of a depreciated currency brought such terrible suffering to the country. Now the Renten mark, backed by a 6 per cent mortgage on all the real estate of Germany, has become the money standard and is at par. The Dawes Report and the London Conference have given if not new courage at least fresh stoicism and a determination to struggle through to success. So the Quaker feeding has been discontinued. This therefore is a good time to meditate a bit upon what they have done.

"Since December, 1919," says one of their confidential bulletins, "we have had the great privilege of feeding millions of children and mothers, of bringing to Germany many tons of relief materials, of feeding students, of helping the needy of all classes, but the greatest privilege of all has been the opportunity we have had of bringing cheer and hope to a suffering people, defeated, downcast, but with great powers of recuperation. . . . We have hoped by relief work to show the world that the love of Christ lived by men in national and international life will remove the cause of conflict and will afford a firm basis upon which will be built a lasting understanding among the peoples."

Since 1919 the Friends have distributed relief in Germany to the amount of over twelve millions of dollars. The Hoover Committee for the starving children of Europe turned over to them eight million dollars, the American Committee of 1923, headed by General Henry F. Allen, over three million, and other people a million more.

Those of us who know the attacks General Allen and other noble army officers who helped him had to face, who read day after day criticism in papers like the *Boston Transcript* and the *Washington Post* on further help for Germany, will be glad to know that the Allen Committee succeeded in its work and that the money unquestionably saved thousands of children. People don't realize what happened in 1923. An employer made, for example, a new wage scale with his men to go into effect in two days. In that two days money dropped so that all the concessions he had made to the men were wiped out and they lost by the bargain. A publisher filled a mail order for a book. Before the check in payment could come back the money depreciated so that the price of the book did not pay the postage which the publisher had spent. Some forms of business closed up altogether, five million men were out of work, prices were fantastic, widows living on incomes from small investments became absolutely penniless, small-salaried people could not possibly live on what they earned, growing boys and girls went away from the table more than once a week unsatisfied. The present Chancellor has paid a beautiful tribute to what the feeding did for his two growing boys while he was still at a minor government task in Bavaria.

Just why did Americans, English, Austrians and others, not leave it to the German profiteers to do for themselves? "Italy is full of rich Germans spending money like water," we have been told over and over again. Why should we have helped? In the first place we have to remember that, as Gilbert L. MacMaster of the Friends Central Office in Berlin pointed out, there are twenty to twenty-five million Germans living in Europe outside of Germany in countries where conditions are better than in Germany, that millions more of non-Germans use the German language in communication with other countries, that the people who report so many Germans in Italy may be quite honest but may not know Germans when they see them, or may be quite dishonest and trying to create prejudice against Germany for political purposes.

But how about the German capitalists in Germany? Why did not they sell all they had and give to the poor? Some refused because, they said, "our capital is needed in business, business makes work, and we can serve Germany best by carrying on and paying wages." Others refused for the same reason that American profiteers or English profiteers refuse, because they are profiteers and don't care about patriotism, humanity or religion, or anything but themselves.

Suppose, however, that there were as many Germans as alleged, "spending money like water in Italy," and there were babies dying in Essen and growing boys going into tuberculosis in Berlin from under-nourishment. Suppose that there were literally hundreds of thousands under-fed, and we knew it. What would we do about it? If the spirit of Christ constrained us as it did the Friends, we would jump in and help.

That is what the Friends have been doing. Throughout the winter of 1923-24 they have been working in the ten districts into which they divided Germany. They have done what Hoover did in Belgium, used the German local organizations for the work of relief and employed English and American personnel for supervision and co-operation. The German organization, called for short the D. Z. A., numbering thirty thousand volunteers, has been most effective.

It has been steadily built up and strengthened by the Quakers, and now that they are pulling out it is prepared to take over the great task which still remains to be done. For again it must be repeated that, although conditions are better, hundreds o thousands of men out of work is more than a line of statistics. It means pallid women, feeble children, desperate husbands and fathers, physical suffering, moral decay. Of the German volunteers, the Quakers say this: "Most of them have served entirely without pay, and in many cases have acted as volunteer relief workers not only since 1920, but also during the war. To them full credit must be given for their sacrificial efforts to help their own countrymen."

When we consider what the Germans have done for themselves, it is not generally known that as soon as the German Government got its currency stabilized last fall it imposed a special tax on the rich to provide bread, and from that fund appropriated 5,000,000 gold marks, $1,250,000, with which to start the feeding of 500,000 children before the Allen Committee food arrived.

D. Robert Yarnell, a keen, intelligent manufacturer of Philadelphia, now head of the Friends Mission, who came back to Berlin on Thursday from an extensive trip to various parts of Germany, said: "In the central industrial district of Germany around Eisleben, the feeding could not possibly have been done on the scale it has been done without the help of the small shop-keepers, the laboring men, and the farmers in the country round about."

The Quakers and the Central German Committee have arranged with 70 per cent of the cities of Bavaria to take over the feeding for two days a week for the year to come, and are extending this kind of arrangement to other parts of Germany.

The feeding this past winter has been done in 2,641 towns and cities, 11,157 feeding places, and has been given to from 500,000 to 1,100,000 children, the latter figure being the peak for the year.

Generally it takes the form of a supplementary hot meal served as a second breakfast at 10 a. m. in schools. For some of the children it was the only really hot nourishing food of the day, and when this was discovered an extra ration was worked out. For children under school age a ration was given through the child clinics and infant consultations.

The Allen Committee also worked out a $10 Food Package delivered to a specified recipient in Germany without cost to the recipient, and Americans sent help in this way to special cases. One gift of $5,000 made possible the sending of 500 packages to needy physicians. Through other special gifts the Friends were able to help philanthropic institutions in sore distress because of the economic situation. Of the food distributed by the Friends 88.7 per cent went to school children, 8.5 per cent to small children, 1 per cent to children of fifteen to eighteen years of age and 1.8 per cent to nursing and expectant mothers.

Everybody associated with relief work knows how inevitably special cases come down in General Relief Agencies. It is fatal to a general work to get mixed up in such cases because to handle them wisely involves building up a special investigating machinery that an emergency relief agency is not justified in doing.

On the other hand, in the Moscow, Berlin, London, Warsaw, Paris, of 1924 it is almost a necessity for a relief executive to have a small revolving und to use for obviously genuine cases which no man can leave uncared for and keep his self-respect.

For example, a Russian, a resident of Moscow, left Moscow two years ago to keep his son out of the Red Army. He feels that he must stay away from Russia two years until his son is past draft age. He has been living in Berlin, earning $10 a week translating, and with this he has supported the three members of his family. He was offered a place as librarian of a Slavic library in Paris, and had to take the position by the beginning of September. He had been a friend of Tolstoy and had letters from him. They had lived up to every penny and needed money for passports, tickets and to live in Paris until he could draw his first salary.

In the emergency, the head of the Friends Mission in Berlin went out and raised what he called a Special Friends Rehabilitation Fund of $200, and started this family off for the new job.

A Russian woman with a small child was living in a concentration camp of Russian refugees an hour out of Berlin. Her husband had a laboring position in Paris. She saved up money for their tickets to Paris, and suddenly found she had to have $16 for passport visas. She had been doing hand embroidery to eke out the little her husband had been able to send her. The new fund provided the visas and reunited this family.

My own contact with the Berlin office during three days was most happy. At luncheon, at dinner and at conferences in their office I was permitted to see the inside of this great work which has been done with such sagacity and such kindness. I also caught glimpses into the lives of these men and women of England, Australia and the United States, which strengthened my faith in my religion and my race.

One thing the Friends kept stressing: "Other people have done more than we have. Here in Germany we get all the credit. We don't deserve it. The Allen Committee, General Allen and the army officers who worked with him, other American organizations, committees and individuals, have made it possible. Herbert Hoover led the initial drive for funds in America and his name counts. We are not over modest. We are glad for all we have been able to do, but we want wherever it is possible for all the other people to have the credit due."

Down along the Marne in 1917 I saw the faces of French peasant women light up at the mention of the Quakers—*Les Societes des Amis.*

Throughout Germany this is even more true.

Everywhere the word Quaker is understood. Barriers of race and class go down before it.

The secret of the Quaker service is friendliness. And they insist that neither on the name nor the thing is there any patent, that there is an unlimited quantity of it in the universe, that everybody can use it, and that it is omnipotent.

Bentheim, Prussia, August 16, 1924.

The Other World

Maria L. Drew

Beyond all telling are we happy here,
In this, we used to call the "Other" world;
Free, glorious, with banners never furled,
We go from high resolve to strong achievement!
Work our leisure, and the timeless years
With spacious, loving service filled. No fears,
No bond of self, no pain from long-healed wounds of sin,
But freemen, children, of the Kingdom that's within!
And past all telling is the country fair,
And kindly-noble are the ways divine;
One greets calm Wordsworth on the heavenly hills
And thanks him simply for a faultless line;
Bright Michael and his winged company
Wave as they pass upon their errands fleet;
While they whom once we called our very own
Are still our own, more dearly, more complete.
But on the outskirts of the blessed realm
There is a little wistful path that winds,
And winds, down through the vale of Memory,
To where one looks across vast space, and finds
The old, familiar Earth, now dark, now bright,
Remote and yet to Memory's heart so near
We catch the wafted scent of mignonette
In summer gardens there; we seem to hear
Faint carols on a snow-lit Christmas Eve;
We see Spring's mist of green touch hillsides bare,
And somehow know when weary, lonely tasks
Are bravely wrought by unseen dwellers there.
Sometimes, returning to the happy heights,
We meet our Elder Brother by the way—
The Jesus who once knew that lowly Earth,
And loved across its hills and fields to stray—
And waiting there, he smiles, unchidingly,
As if he too recalls, from days long gone,
How fair the sunset over Nazareth,
How still the Lake at dawn!

Thomas F. King and His Brilliant Son*---I

Lee S. McCollester

THE year 1924 is the one hundredth anniversary of the ordination of Thomas Farrington King to the Universalist ministry and also the one hundredth anniversary of the birth of his son, Thomas Starr King. The fact that these two were pastors of this church, the father in the years 1835-39 and the son in 1846-48, gives significance to the celebration in this place. The years covered by the lives of these two men were significant in the history of Universalism. The father was born in 1797 and died in 1839, aged forty-two; the son was born Dec. 17, 1824, and died March 4, 1864, aged forty. Their lives thus cover three important generations in the evolution of the liberal branch of the Christian Church known as Universalism. In this sect the first generation, from 1800 to 1820, was a period of independency and of fellowship. Men came out from other sects on the one point of the final salvation of all men. Then they were driven into a fellowship with one another by the legal and religious persecutions. Coming out from different denominations they held their personal ideas on general church doctrines, but united on the one point that all men would be saved. A resultant of this period was a simplicity and catholicity of creed, as in the Winchester Profession of Faith.

The next generation, 1820 to 1840, was one of educational and intellectual activity. The liberal faith was on the defense. Its supporters were eager to defend their larger ideas. In this period were produced many local newspapers, tracts of from sixteen to eighty pages, magazines and reviews, and books. Debates were common and often were put in book form. During this period many schools and academies were started, some by individual Universalists, and some with small endowments. Among them may be named Nichols Academy, Dudley, Mass., 1818; Clinton Liberal Institute, 1831; Westbrook Seminary, 1833; Green Mountain Academy; Murray Institute, Gloucester, 1839; Mount Caesar Seminary, 1842; Melrose Academy, Brattleboro, 1847. Besides these were many more local schools backed by Universalists and created in order to give the privileges of education to Universalist children, free from Orthodox dogma. In Dr. Eddy's history is a bibliography of tracts, sermons, and books that shows that during the twenty years from 1820 to 1840 over 800 publications were put forth. In these same years more than thirty weekly and monthly publications were started, nineteen continuing over five years.

The next generation, from 1840 to 1860, was one in which moral and human problems attracted the most attention. There were wars and revolutions in Europe, and in this country discussions on intemperance and slavery were becoming more universal. In all these forward movements the ministers of the Liberal Church were leaders.

Thus it will be seen that there was great activity of thought in the Universalist Church in those years when the senior King was preparing for his ministry and settling in Charlestown. Among the prominent men of those times were Hosea Ballou, later president of Tufts College, Streeter, Green, Loveland, Adin Ballou, Whittemore, Cobb, Williamson.

The parishes occupied by the senior King affected both his attitude and that of his son. In his blood mingled English and German currents. His settlements were, first, a circuit along the borders of Con-

*An address delivered at a meeting of the Universalist Historical Society on May 20 in the Universalist Church in Charlestown, Mass.

necticut and New York, with his home at Norwalk. During this period the son, Thomas Starr King, was born in New York City at the home of his mother's family. In 1825 he settled at Hudson, New York. Four years later he moved to Portsmouth, New Hampshire. It was here that the boy had his first schooling. In 1835 the family moved to Charlestown, to this church. Here new privileges of education were given the son, and under the direction of his father and local teachers he began a preparation for college which he never was to complete. In these early periods he studied Latin and Greek, and read widely on serious themes. As a child the ministry was his hope, and at thirteen he wrote a sermon which was printed in the *Christian Freeman*. The family was poor, and the salary small, and it became necessary for the lad to clerk in a drygoods store. As his father's health failed and he finally died, the lad faced his first great sorrow and found himself with the responsibilities of a family. His father had made him a comrade, and together they had discussed the great problems of society and religion, so that at fifteen the lad had reached a broad understanding of life far above the average of youth.

Fortunately, the pulpit which the senior King had occupied with such remarkable power was immediately taken by a young man who later was to be famous. The Rev. E. H. Chapin filled this pulpit on the Sunday evening following the funeral of Mr. King. The death of Mr. King had impressed the whole city. On the day of the funeral the shops and stores had been closed, so wide and genuine was the regard for the deceased clergyman. On this Sunday Mr. Chapin, in the first of his sermon, confined himself closely to his notes, and then he swung away from them to make reference to the life and death of Mr. King. His theme was Faith, and, with the abandon which marked his mature ministry, he discoursed on the meaning of life and death, and his style and message greatly stirred the bereaved boy. Thus began a friendship between E. H. Chapin and Thomas Starr King which lasted until separation by death. It is hard to think what King would have been without Chapin, and it is probable that Chapin was the greater preacher because of his intimate association with so remarkable a personality as King. Chapin was in the pulpit; King was in the drygoods store. On the lad depended the support of his mother and the five children. From Chapin came a fellowship, and particularly a comradeship in reading which was more than a seminary preparation for the ministry toward which he was tending.

This seriousness of the lad, this mastery of educational subjects, brought him to the notice of the school committee, and when sixteen years of age he was invited to be the assistant of the principal of the Bunker Hill High School. Here again was a fortunate fellowship. The principal was Benjamin F. Tweed, who was later to be a professor in Tufts College, and who through the future years was to influence King's life and education greatly. During this period in school and with the assistance of Mr. Tweed, he gave especial attention to the study of languages and philosophy. Chance gave him inspiring friends, Channing, Chapin, Walker, Ballou. With Chapin he read Martineau and worked out a constructive philosophy. Boston was then rich with lecturers, and he took every chance to enrich himself by listening to lecturers and by personal contact with them. It was in these ways that he was getting his training, and, while he missed college, he perhaps was getting what the college could not give, an education in the humanities.

Because of his work in the Charlestown school, he was called to the high school of Medford, and his call was probably due largely to the advice of an intimate friend of his father's, the Universalist minister of Medford, Hosea Ballou, 2d. Between these two was a common likeness of thought. Both loved nature, both were highly idealistic, both, as Frothingham says, "held foremost the fatherhood of God and the brotherhood of men," affirming that the dignity of human nature and the final triumph of good were essential foundations of Christianity. Under the direction of Ballou, King took up a systematic course of study, but it lasted only a few months.

The appreciation of King for Ballou during these years is indicated by what King said at a memorial to Ballou: "I have been receiving influence from that noble man for almost thirty years. I can not recall when I did not look up to that forehead and those blue eyes as an expression of a noble Christian integrity, wisdom, and purity."

In 1843 King left the Medford school to take a position as a naval store-keeper in Charlestown. The chief reason for this change from education to business was the need of increased funds for the support of his father's family, and also as a means of supplying himself with books. In this move perhaps the best thing he got was the renewal of his intimacy with Chapin, still the pastor at Charlestown. "I love him," said King, "for his manly and free thought, his large Christian charity, his practical appreciation of the realism of religion, and the spiritual values of faith. To him I am indebted for my conception of the grandeur and sublimity of universal providence."

At last, at twenty, Starr King began his active ministry. As I have said, his training was not in schools but in the world, and came through his love of nature, the tree and the mountain, his association with really strong men, through sorrow and hard work, through sacrifice and severe personal application. One of his first attempts at preaching was before Hosea Ballou. And shortly after this, one Sunday, when he was supplying the Unitarian church at Malden, members of the Charlestown Universalist parish went to hear him, for E. H. Chapin was about to leave the Charlestown church and go to the School Street Church in Boston. Starr King passed all the investigations, and in August, when twenty-two years of age, he was called to the pulpit of the Charlestown church.

In this study of Starr King it has been of special interest to me, connected as I am with Tufts College, to note how many connections Starr King had with those who made Tufts College. One of his teachers was Mr. Tweed, who was afterwards a professor at Tufts, another was Hosea Ballou, afterwards president of Tufts. And in the Charlestown church

were men who later on helped to choose the site and establish Tufts.

This was a significant pastorate. Here in this church he had been a boy when his father had been pastor. Here he had known sorrow, work, education, and friendships.

By taste and training he was a scholar. Without college he was educated. His religion came to him through intimacy particularly with two classes of liberals—on the one side those who affirmed the dignity of human nature, on the other those who affirmed the all-comprehending love of God. His grasp of philosophy, his mastery of other languages, his clear English, his frank honesty of thought, his persuasive method of delivery, led him into the first rank of preachers and lecturers. Perhaps his mastery of the history and motives of philosophy is the most marked of all his attainments. He had unusual power of grasping the thought and logic of Kant and other great philosophers, and of restating it with unusual clarity and simplicity. In ordinary address he had a rare mastery over words and a rare art in constructing sentences. Part of this was endowment, but the larger part came from his severe and untiring drill of himself.

In Charlestown he soon began to attract public attention to his literary style and to his inspiring interpretations of Christianity. Besides the local problems of Boston and this country, King was stirred by the movements in Europe, and particularly the idealism of Victor Hugo gave fire to his imagination. As the two reform movements to destroy intemperance and slavery grew in public interest, King's enthusiasm and courage developed.

For two years he worked hard in Charlestown. Never very strong, his health broke. Financial worries sapped his strength. Just at this time a call came to him from the Hollis Street Unitarian Church. He declined on account of ill health, but after a sea voyage and when further pressure was exerted, he accepted the call to the Unitarian church. The reason for his change, he said in his letter of resignation, was personal and not theological. It is probable that the question of finance had much to do with it, for, besides caring for his father's family, he was desirous of marrying and of having a home of his own.

The *Universalist Trumpet* tells of his examination and installation. His examination was before a council made up of representatives of thirty-nine churches, four being Universalist. He was subjected to a detailed examination as to his views. The record tells us that he frankly affirmed that he believed in a final and universal reign of goodness, and that he had entered the Universalist Church because he believed these doctrines, that he should not have entered this church if he had not believed them. Some feeling and criticism was aroused because of his change of fellowship, but he always affirmed that he was a Universalist-Unitarian and a Unitarian-Universalist. That this change of fellowship also aroused some comment outside of Universalist circles is shown by an editorial in an Orthodox paper which said: "The Hollis Street Society was on the verge of dissolution when a Universalist with no education save in the common schools of Portsmouth and Charlestown, and who had been an employee in the Navy Yard, was called to save the situation."

This new field offered him a chance to marry, and made easier his financial burden; and Starr King steadily grew in influence and likewise in power as a preacher, writer, and lecturer. In those days of sharp controverses, King championed the two great themes of the goodness of God and the dignity of human nature. His skill in logic and oratory gave him a leading place among the progressive preachers of his day. The public press welcomed his articles and reported widely his utterances, and theological opponents freely attacked his position. A critic in the *Theological Review* says regarding his power as a speker: "He was a skilful word marshal; he was a brilliant rhetorician; he was the most popular writer and preacher of the two denominations which he equally represents, drawing from the best life of both and shedding back upon each with judicial impartiality his coruscations of words and showers of pearls." Professor Tweed of Tufts said of him: "His power of expression exceeded that of any other man with whom I was acquainted, and the beauty of his style was inseparable from the sentiment of which it was a part." A subject of comment himself, he also indulged in comment about others. Just after Dr. Ballou had published a paper on the "Doctrine of Necessity," King wrote him: "It gives me joy to see such consummate workmanship in these days of flippant composition and sleazy style. One could pass from your writings to Bishop Butler's without any feeling of stepping down a mental plane. It is judicial and juicy."

Philosopher he surely was, but he was also a nature worshiper. "The White Hills," a book the result of his seasons in the White Mountains, was also in part a result of his association with Hosea Ballou, for, if he praised Dr. Ballou as a philosopher, he also held him as one of his teachers in the understanding of nature, and in his article in his "Quarterly" on the White Hills Ballou stirred King with an ecstasy of joy, and brought forth from him an appreciation of his love of nature equal to his appreciation of his attainments in philosophy.

But above philosophy and above nature King placed religion. This to him was life itself. It was right thinking and right acting. It was a knowledge of beauty in nature and human nature. It was the seeking to be, using a modern phrase, "in tune with the infinite;" the ordinary homely ways of daily custom were, to him, where religion should first express itself. Dr. Bellows, a friend of later years, speaking of him, says: "King was not profoundly learned, not a remarkable orator, not a great writer, not gifted with fascinating social gifts. His power was his invisible character, his power to stir wills, to sway hearts, to win the affection of his fellows."

I have styled the years of 1840 to 1860 as years of moral and human interest. Intemperance and slavery were chief objects of attack. King in his Boston church had association with Garrison and Phillips. He knew the idealists, the poets, the essayists of Greater Boston. All his experience up to 1860 had been making him ready for his greatest work,

and that in a far distant field. In April, 1860, he was called to the Unitarian Church in San Francisco.

Liberal religion had a great responsibility and opportunity in that western city, and King rose fully to the challenge. But almost co-existent with this religious challenge came the great national upheaval, and Starr King's voice was raised in behalf of a union of North and South and the freedom of the slave. It is interesting to note how many among the voices of liberalism raised in behalf of all progressive movements were Universalists. The great personalities that gave their voices for freedom from West to East, were Thomas Starr King in San Francisco, William H. Ryder in Chicago, E. H. Chapin in New York, A. A. Miner in Boston, and E. C. Bolles in Portland. These names can be easily matched with those of the Unitarian churches of these same cities, but, probably because of the far-away location, the unique and critical situation, the almost single-handed warfare, it may be said that Starr King leads all the rest. So to-day we are met here in this historic church in memory of father and son, to express our appreciation of their services and to pay honor to their memory.

What Universalism Means to Universalists

John Edwin Price

WHAT does Universalism mean to Universalists?

First, I would say that Universalism means to those who fully believe, understand and apply it in their lives, personal happiness.

Optimism, altruism, Universalism, and the greatest of these is Universalism. We, of all people, should be happy because we believe in God as a God of success in His universe. We believe that His will for all the sons of earth, including ourselves, is the will of love, and that His love will not let go. We should be happy because we believe every man and woman, however down at present in the scale of life, is a child of God in whom a good purpose is to be fulfilled sometime, somewhere. We should be happy because we believe in Jesus Christ as the highest type of manhood history ever produced, able to save to the uttermost all who follow his teachings of truth. We should be happy because we believe in the Scriptures as containing God's revealed truth in the best experiences of the race, the right interpretations of which furnish an adequate guide to faith and practical living.

As Universalists we should be happy because we believe that the end of all things is good, whether here or hereafter, whether now or some later time in God's infinitely wise and workable plan. "And if we believe *not* yet he abideth faithful; he can not deny himself."

Everybody has a welcome for the man with a word of cheer. Henry Van Dyke once wrote:

> "In the wish for happiness all men are alike. The desire for happiness beyond all doubt is a natural desire. It is the law of life itself that every being seeks and strives toward the perfection of its kind, the realization of its own specific ideal in form and function, and a true harmony with its environment. Every drop of sap in the tree flows toward foliage and fruit. Every drop of blood in the bird beats toward flight and song. In a conscious being this movement toward perfection must take a conscious form. This conscious form is happiness—the satisfaction of the vital impulse—the rhythm of the inward life—the melody of a heart that has found its keynote. To say that all men long for this is simply to confess that all men are human, and that their thoughts and feelings are an essential part of their lives."

If what Dr. Van Dyke here says is true then one who understands Universalism should be a very happy person.

The understanding Universalist believes to the degree in which others can not believe in the ultimate perfection of his kind, in the universal realization of his own specific ideals, and most of all in an ultimate perfect harmony of all men with their moral and spiritual environment. That all this must come true is a vital part of his religion.

He believes also that every human being shall sometime know the satisfaction of the vital impulse, that it shall find the rhythm of the inward spiritual life with God, and that it shall come to sing the melody which only a heart can sing that has found its keynote and is in tune with the Infinite. Therefore is he a happy mortal.

And just so far as men approach the attitude of mind which the understanding Universalist has towards God, humanity, sin, the Bible, and destiny, just to that degree do they have real and abiding happiness. And this is true of those who do not support the tenets of the faith though they believe them and mask under another name, their happiness being marred of course by the thought of their own insincerity and lack of courage.

Universalism means happiness to the Universalist. Happiness, happiness, happiness, without fear, save the fear to do wrong. Happiness that is not marred by the thought that it is too good to last, or that anybody else shall, ultimately, be without happiness of equal degree.

Some one has said that the initial need to enjoyment is not many possessions, but much appreciation. An understanding Universalist has that. To him the world is a beautiful place in which to live. The night in any form is not appalling because he knows that somewhere it is always daybreak.

His joy is not confined to things or events. It is, for the most part, in the wells of his own heart and can not be taken from him.

In everything he gives thanks. He thanks God for the world, for its human hearts that may be loved and cheered, for its work, its play, and its worship. He thanks God for his life, for its laughter and tears, for its songs and its sighs, for its struggles, battles, defeats, victories, that come to him as he trudges on.

Next I would say that Universalism should mean to those who really so believe, personal holiness. Our Winchester profession states: "We believe that

holiness and true happiness are inseparably connected."

I think that we hear and talk too much about the "larger faith" and not enough about the smaller faith that gets down to definite things. We should talk more and live more of the larger faith in men. There seems to be a strong leaning to become so thoroughly overwhelmed and over-charged with the largeness and greatness of the faith as an intellectual concept that we do not see its meanings as something which it is our God-given duty to work out in life.

Universalism is indeed a universe religion. It is also a very personal religion in what it means to those who think about it and in the way it implies they should live.

It is so easy to say, "I believe in the Universal Fatherhood of God and in the Universal Brotherhood of Man." There is a danger that we will merely delight in the all-inclusiveness of our faith, to say that Universalism is for all mankind, teaching that all men are brethren, including the African, Hindu and Turk, and to forget that the mean man next door, the gossiping woman across the street, or the sick neighbor on the corner is my brother or my sister.

It is easy to say that God is the Father of all men if that means He is the father of the Japanese, but is it so easy to believe that He is the father of the man who beats his wife, either with his fists or with a whip of belittling words? Is it easy to believe that the woman who rides around in a $7,000 limousine with another woman's husband is still our sister, even while she is slipping from the path of right? And have we holiness enough to still live with such and be their friend, trying to win them back to their better selves?

Hell, says my oldest brother, is a place to which we verbally send folks whom we haven't courage enough to live with nor grace enough to convert.

The understanding Universalist, the true follower of the faith of the Master, needs no such place. He has the courage to tolerate and live with all men until his grace shall be sufficient to convert them with God's help. He is able to keep sweet and clean when everybody else has a grouch on and when others are not keeping clean.

But we should ever keep in mind that when we wish to remove some dirt from an object of value we do not destroy the object but, if sincere in our proclamations that it needs cleaning, we attempt at least to remove the dirt. The fact that we see it often indicates that God meant it for our task. The same essential principle applies to people who we think are carrying around obnoxious moral dirt to the detriment of the general welfare.

Personal holiness then does not mean the ability to complain and destroy, to give up a thing or man as hopeless. That is a left over of Orthodoxy and its endless, hopeless, hell. Personal holiness is evidenced in the ability, not to destroy, verbally or otherwise, but the ability to transform. The true Universalist comes, like Jesus, not to destroy but to fulfil. Also like Jesus he doesn't seek to remove the mote from his brother's eye while there is a beam in his own eye.

People sometimes say that Universalism is an easy interpretation of Christianity to believe. A genuine Universalist knows this is not true. He knows also that it is not an easy religion to live.

It is not a matter of doing as you please, for that depends always upon what you please to do. For Universalism to a Universalist means that if one pleases to do what is right, then everything will go along nicely. But if one pleases to try to thwart the physical, mental, social or spiritual laws of God then one will at once, or later, find himself kicking against the goads.

It is like a novice who steps into a chemical laboratory. He hasn't liberty. He can not do as he pleases. He doesn't know what he can handle and what he can not handle. He dare not touch anything for fear it might explode. He is a prisoner because he is a novice. But as soon as he learns the power of the different chemicals in the room and the laws governing them, he is free to do as he pleases because he pleases to do nothing that will hurt him or any one else. That is he so pleases, if he is in his right mind. There are of course many people whose personal likes prevent them from displaying their full right minds on this question of liberty as it applies in our social life.

To a Universalist, liberty does not mean lawlessness. Holiness is not doing as he pleases, as his friends might say. To him, holiness means wholeness and wholesomeness, regardless of what the other fellow does. His gospel is the gospel of cleanliness. He has a mind to think clean thoughts, a heart to breathe clean desires, hands to do clean things and lips to speak clean words. He has learned once and for all how to become the highest type of a Christian as he at the same time realizes that at our best we are only real Christ-men in the making.

Again, I believe that a sincere Universalist should find in his religion a reason for personal hopefulness.

> "They'll all blow by, those clouds that seem
> To hide the splendor of your dream.
> They'll fade and fly before the light
> That follows as the day the night.
> 'Twill not be dark for long, for long,
> While love decks life with light and song."

Hope is one of the things by which men live and by which in times of stress and storm they are saved.

If in times of darkness one always remembers that "there could be no shadow anywhere if there were not an upper light to cast the shadow," he is not yet conquered by a great deal.

It is a law of the mind that we see in this world largely what we look to see. The unbiased viewpoint is nix and nil. It doesn't exist.

It is like reading a proof of a job of printing. If one is not an expert proof-reader he will, in the majority of cases, read a line not as it is but as he expects it to be.

In quite the same manner the person inclined to hold a pessimistic view of things will see the bad ofttimes whether it exists or not. He sees what he expects is there.

If, on the other hand, a man is looking for goodness, gladness and beauty, that is what he will see.

There is one thought which I have reserved as a conclusion to the whole matter. It is this:

Universalism as it expresses itself in a practical way to each becoming Universalist grows more and more to mean personal helpfulness.

How may one be helpful? By practising the happy outlook. "Whatever adds," says a writer, "to the world's brightness and cheer, in even the smallest way, is worth while. One who plants a flower in a bare place where only bleakness was before is a benefactor. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely soul, or speaks a sentence which may become strength, guidance and comfort to another, does something worth while."

How may we be helpful? By being holy. By keeping physically clean, mentally alert and spiritually aspiring; by not forgetting the assembling of ourselves with others in worship, by setting the example of youth in keeping holy-day, thus elevating in their minds the importance of religious instruction and meditation. How can we expect other people to see the worth of our understanding of Christianity if we merely give it consideration when it is convenient?

"Give truth and your gifts will be paid in kind,
A song and a song will meet;
And the smile which is sweet will surely find
Another that is just as sweet."

How may a Universalist be helpful? By being hopeful. Even though a Universalist is momentarily cast down as he sees people about him trying to break or go against God's laws because he knows that that person is piling up future suffering, still he is hopeful, as his chief reaction to the wrong that round him lies is that it spurs him to greater action in the interest of spreading the truth about life. Universalism like charity should begin at home—but also like charity it should not end there.

"Be thou the rainbow to the storms of life,
The evening beam that smiles the clouds away
And tints to-morrow with prophetic ray."

Real men do not want some one else to carry their loads or bear their griefs. When men do they have thrown away their self respect and that of others. But all men welcome hope.

All men want to be told that there are better days ahead and larger things in store for those who will work. All men welcome him who can make it clear in their case that no failure is so complete, no fall so great, no mistake so disastrous, that by the saving grace of a right attitude of mind plus honest effort the struggling soul can not recover itself and go up. To such a man the one with the Universalist understanding of life is a friend. World-sick, heart-sick, careless men need Universalism.

Universalism means to the sincere Universalist a duty to perform. Of all men he should be the last to fall short of missionary zeal. Men who believe less can only be faithful in a few things. Our understanding of life makes us rulers over many things which dominate others, the least of which is fear. As we would expect to be faithful to a very little faith, let us by all means prove faithful since we have been entrusted with so much. Universalism like charity begins at home, but should not end there.

Are We Needed?*

George A. Gay

MAJORITIES and minorities—of these human society is composed, and the struggle between the two adds zest to life and makes for progress. Generally the majority stands for things-as-they-are, while the minority struggles for things-as-they-ought-to-be. The mental attitude of the former is self-complacent; they accept institutions as they have found them and prefer to continue in the old ways without the disturbance which change occasions. The majority, then, as a rule lives on the momentum generated in the past. The minority generally represents the restless group whose faith in the existing institutions has been shaken and whose outlook is towards the future. These people desire improvements, are dissatisfied with the achievements of the past, and are ardently hoping for something better.

In politics the majority is often called conservative, while the minority is frequently called radical. In religion, the majority is called orthodox, and the minority, the unorthodox, heretics, free thinkers, or, as at present, liberals, or modernists. A careful survey of human progress shows that the minority has been a most important factor. The majority makes no advance unless driven to do so by strong pressure. The minority supplies the pressure.

In religion Universalists and Unitarians sometimes speak as though they thought their work was accomplished and that it was time to relinquish their efforts, and there are not wanting many patronizing friends in other Churches who encourage this attitude by frankly admitting that Orthodoxy has practically accepted the conclusions of the most liberal among liberals in religion.

Or we may find those among the ranks of the liberal Christians who are discouraged because the growth of their Churches is so slow, and because they think the influence exerted upon the masses both within and without the organized institutions of religion is negligible. In other words, they advocate giving up on the basis of failure to win any appreciable results.

This doubtful attitude, this timidity, this pessimism, raises a question which we must answer. The question is this: Are we needed? To put the matter somewhat more clearly we ask other questions. Is there a real place to be filled by the liberal religious

*A sermon reviewing briefly some of the contributions of a liberal religious minority to the progress of the Western world during the past two thousand years. Delivered at the 1924 session of the Georgia Universalist Convention, Atlanta, Ga.

minority in the modern community? Do we have something to contribute that no other group offers? Would the disappearance of Universalists and Unitarians have any effect upon man's progress?

It will be granted that Socrates and his friends constituted a minority in ancient Greece. But what would philosophy have done without them?

Robert Owens was a minority in the industrial life of England, but the improved conditions under which laborers toil to-day are merely the fulfilment of his dreams.

The Labor Government of Great Britain was a minority, but its policies modified by parliamentary action prevailed in the affairs of the most extensive empire in existence.

The advocates of a warless world are a minority and they are often derided, sometimes publicly ridiculed, and viewed with suspicion. They are called unpatriotic by some. When, however, we view the accomplishments of the League of Nations can we justly say that the peace advocates are uninfluential?

A minority, like yeast, silently and unobserved effects transformations. This is as true in the sphere of religious thought as in politics, industry and education.

Jesus was a heretic and in a minority. He defied the traditions of his people, he repudiated their exclusiveness, and he refused to be their king. He healed the sick in the synagogue and the temple on the Sabbath day. He defended his disciples when they were accused of plucking grain and eating it on the Sabbath. He extended the content of the word neighbor until it included even the despised Samaritans, and he told his followers to love their enemies. He claimed to be the promised Messiah of the Jews, but refused to appeal to the popular prejudices and head an insurrection of a political character. He disappointed every Messianic hope which the Jews of his time cherished. And he died a criminal's death. He perpetuated his influence by imparting his teachings to twelve friends. He also had seventy disciples who preached, and later on there were five hundred who accepted his leadership. But so insignificant did he appear in that immense Roman Empire that no historian of the time mentioned him. Was his life in vain?

The Christians were persecuted, driven out of Judea, scattered abroad, but Paul, despite threats, tortures, unusual hardships, great hostility, and tremendous discouragements, established churches by the score throughout the Roman provinces, and these weak, persecuted groups preserved the sayings of Jesus and the story of his deeds and the letters of Paul for the inspiration of future centuries.

Martin Luther and those who sympathized with him constituted a minority, but that minority established the Protestant Church, and obliged the Roman Catholic Church to make a careful investigation of alleged abuses in its ranks and to set up what was called "the counter reformation." In other words, Luther forced the majority to clean house thoroughly.

John Wesley and the Methodists, as they were called in derision, were convinced that the masses of people in England were neglected by the Established Church, and that salvation was by grace rather than by ritual and works. Wesley was attacked by most of the priests of the English Establishment, regarded with suspicion by the Government, ill-treated by the very people he sought to help, but success rewarded his labors. He not only founded what he did not expect to establish, a great denomination, he obliged the State Church to introduce many changes, to correct many abuses, and to recognize the righteousness of his protests.

The Pilgrims, forced into exile because of their refusal to conform to the religious customs of England, established at Plymouth, Mass., a colony which guaranteed religious freedom to all who accepted its hospitality. This tolerant action was not without its effect upon the framers of the Constitution of the United States.

James Relly was the only preacher of universal salvation in England, but he converted John Murray, whose experiences in America read like a romance, and who is called by Williston Walker "the father of organized Universalism in America." He was gladly heard by some, stoned by others, ridiculed by many, persecuted by his own townspeople, but still he persisted. Winchester and Ballou, two even stronger preachers, enlarged the work of Murray, and encountered many similar hardships, but all three lived to see the doctrine accepted by a sufficient number to organize the first Universalist Convention at Philadelphia in 1790.

The Unitarians were expressing their views during this same period, and in 1785 the proprietors of King's Chapel, Boston, excluded from the Prayer Book all references to the Trinity, thus becoming the first Unitarian congregation in America. In 1819 William Ellery Channing delivered a sermon entitled "Unitarian Christianity" which was generally considered an authoritative statement of this position, and Channing was henceforth an unofficial leader of Unitarianism. Entire churches of the Congregational persuasion voted themselves Unitarian and established the denomination on a very stable basis.

We are often asked what is the difference between Unitarians and Universalists, and while we are discussing these minorities we may well pause to clear up any confusion which exists regarding the two. It will be seen from the foregoing sketch that Universalism owed its rapid spread in America at first to the influence of one man, John Murray. Murray was a Calvinist. He accepted the Orthodox doctrines with one exception: he believed that all would be saved. Instead of a few being elected to salvation he thought that all were predestined to it because Christ died for all. The converts to Universalism were drawn from other churches and were won as individuals. A Baptist here, dissatisfied with the teaching of the doctrine of endless hell, a Methodist there, likewise dissatisfied, an Episcopalian in another place similarly moved—individuals here and there accepted Murray's conclusion. The same was true of Winchester. He won followers in different places. So, also, Ballou convinced a few persons in one town and a few in another. Murray's converts

generally accepted the Orthodox tenets on every subject but that of salvation. Of course, a change was bound to occur. A man dissenting from one important doctrine will soon discover inconsistencies in others, and thus almost unconsciously be led into a new position. Ballou went practically the whole length and led the denomination towards the Unitarian conclusions.

The point to be emphasized at this time, however, is this: Universalism originated among people in humble walks of life and it appealed to humble individuals, and its churches were composed of these persons who came out of the Orthodox communions because of a belief in universal salvation. The task of moulding such people into a denomination was a very difficult undertaking. That it was successful is a tribute to the ability and convictions of the men who became the spokesmen and leaders of this interpretation of religion.

The Unitarian movement was at first a protest within the churches themselves especially against the doctrine of the Trinity. Criticism of the doctrine of original sin and of the Calvinistic theory of predestination, and an insistence on salvation by character, were characteristics of Unitarian thinking. Instead of individuals here and there embracing one doctrine which differed from the majority opinion while retaining most of the others, we find in this movement a rejection of the entire theological structure of the Orthodox Church. And instead of building up churches by the slow method of recruiting individuals who were dissatisfied with the teaching of endless hell, the Unitarians were so fortunate as to have whole congregations vote to adopt their position. They thus came into a valuable church property, a sizable congregation, and a powerful influence immediately. And the Unitarians were from the outset an intellectual, scholarly and wealthy people.

The differences between Universalism and Unitarianism, then, are very evident. Briefly stated they are: (*a*) Different origin. (*b*) Different doctrinal emphasis. (*c*) Different social group. The passage of the years has tended to obliterate these differences to a large extent, especially in New England, but in all frankness we must admit that the differences still exist in the South. While the majority of Universalists are Unitarian in their theology and while the majority of Unitarians are Universalists in their thought about the ultimate destiny of mankind, we have not yet become sufficiently accustomed to each other to work together in the perfect harmony that should prevail. I suppose that we are hindered by our habits of thoughts and our denominational loyalties.

For our purpose to-day let us think of ourselves as *one* when we attempt to answer the question which we raised at the opening of this discourse—are we needed?

We will grant that there are liberals in all Churches to-day, and that the history of what John W. Buckham calls "Progressive Religious Thought in America" is indeed an inspiration. The strange thing about Dr. Buckham's book is that it practically ignores the only liberals or progressives who dared to withdraw from the majority and defend their opinions under the banners of Universalist and Unitarian churches.

Were the great liberal preachers of Congregationalism under no debt to Murray, Ballou, Parker and Channing? Were Emerson, Sawyer, Chapin and Hale without influence in the thought-life of the progressives? Do the forward-looking thinkers and preachers of the Church to-day owe nothing to these two small denominations which have uninterruptedly insisted upon the truth of at least three great propositions—that the nature of God is love, that man is a perfectable being, that infinite wisdom, power, love, can not fail? Has the liberal minority failed to contribute to man's progress?

To answer these questions intelligently in a general way we must state some of the positions which we have defended and the causes which we have advocated through one hundred and fifty years.

For convenience I will list some of these:

1. That creeds are man-made and are relatively of less importance than deeds. A man is saved by what he *is* rather than by his professions of belief.

2. That universal brotherhood is a fact, and that human slavery is immoral, and capital punishment for crime is un-Christian and ineffective.

3. That the humanity of Jesus is the hope of the divinity of man.

4. That mankind is moving onward and upward, from a less perfect to a more perfect condition.

The Protestant Reformation under Luther marked a distinct step forward, but it was not complete. It repudiated the Pope but adopted the creeds in their entirety. The Unitarians were the first body of Christians to reject the whole system of Roman Catholic theology together with every vestige of the doctrine of infallibility. Martineau stated their views most convincingly in his book, "The Seat of Authority in Religion." Authority is within. Murray carried Wesley's emphasis upon God's love and the saving grace of Christ to a logical conclusion in his belief that God would save all men and that Christ would be victorious over all evil.

The prevailing mood of Orthodox Christians has always been somewhat tinged with sadness, somewhat pessimistic. When John Murray began to preach Universalism it was customary for people to think of this world as a "vale of tears," and mortality as a misfortune. Everything smacking of pleasure was frowned upon. The young were admonished to reflect upon the short term of human life and to prepare for death. Christianity was austere and somber.

Universalists and Unitarians could not accept such a conclusion. "This world is good," they say, "this life sweet, the legitimate pleasures of mankind are natural and right." The joyousness of Jesus infected the liberals, and helped them to preach "good tidings of great joy."

The general attitude of Orthodoxy has always been to make progress slowly, while the liberals have always been trail-blazers, going before, clearing a path. A closed mind too often has been characteristic of many Protestants. The liberals have tried to keep their minds open, hospitable to truth no matter at what cost.

Was it by accident that Clara Barton recognized the great need for nurses during the Civil War and became instrumental in establishing what is now known as the Red Cross? Was it without significance that Dr. Bellows, a Unitarian, became the head of the United States Sanitary Commission? Is it unreasonable to think that the present advanced position of many clergymen of many denominations upon the question of science and religion is due in part at least to Unitarian influence? And are we far from the truth when we assert that the increasing emphasis upon the love of God, the companionableness of Jesus, and the gentler aspects of Christian theology owe much to Universalism?

It is quite generally agreed that the two doctrines which are uppermost in the preaching of the present are the Fatherhood of God and the Brotherhood of Man. These both Universalists and Unitarians have proclaimed for more than a century and a half in America.

Perhaps I am safe in saying that the contribution already made by these two denominations may be stated in this way: Unitarianism has been the head and Universalism the heart of liberal religion in America. One has appealed almost wholly to the intellect; the other has stimulated the emotions as well.

We have made a contribution in the past. What about our work in the present and the future? Is there still something for us to do?

Wherever intolerance raises its ugly head, there we must stand for charity and for freedom. Wherever the old theology is still predominant there we must with clarion voice declare our faith. Wherever there is sin and corruption and dishonesty and injustice, there we must in common with all others hold aloft the ideals of justice, purity and love. Wherever there is the routine work of a church to be done there we must be to perform our part. Wherever humanity calls for light and love there we must be as a torch and comforter.

More important still—the debate within the Churches occasioned by the attacks upon science indicates wide cleavage between the conservatives and the liberals in all of the Orthodox Churches. It may mean a new alignment of forces. If so, a new liberal Church. Our opportunity is here. Have we the religious statesmen who can determine when the moment is propitious, and have we enough unselfish, broad-minded members to respond when the leaders call? In other words, if it becomes our duty as liberal Christians to take the lead in the organization of a new liberal Church, are we broad enough, brave enough, Christian enough, to drop our names, forget our differences, and unite with all of like mind in an endeavor to serve mankind more effectively in the name of Jesus?

Finally, it is the opinion of many thoughtful men and women and of many keen observers that the churches are losing ground, that despite reported increases in membership there is a falling away from the churches especially on the part of the young people.

It is further remarked that these young people leave the churches because they can not conscientiously remain in them while the old creeds are accepted as authoritative in matters of doctrine.

Why is it that the Unitarian and Universalist Churches fail to reach these splendid young people? Are we needed? Yes, indeed! These people who are dissatisfied with the Orthodox doctrines, these young people who are seeking a more satisfactory interpretation of religion—these need us. We have what they are seeking. The tragedy is this, then: departing from the old creeds and churches, they never find us. They do not know that we exist. They never heard of us. They do not know what we believe. They are thinking just what we have been thinking for years, but they do not know what we think. Meanwhile large numbers of earnest people are drifting, drifting—no church home, no church affiliations, no satisfactions for the religious emotions. We should be making our appeal to the unchurched, to the dissatisfied Christinas outside of the regular churches. To do this we must have at our disposal adequate funds; we must have well-trained ministers; we must keep open minds, hospitable to new ideas. We must get before the public more effectively, more attractively, more generally. We must catch and hold these multitudes who need God and Christ and the Church.

The world needs to-day the sweet and tender sentiments of Universalism with its emphasis upon brotherhood and love to counteract the war-spirit which predominates among all peoples.

The world needs to-day the stalwart Unitarianism which encourages straight thinking and fearless investigation to offset the evasive thinking and the apologetic attitude which is only too frequent.

The world needs the positive, convincing, fearless presentation of Jesus as the God-chosen man to lead humanity into abundance of life.

The world needs the message of the universal Fatherhood of God and of the universal Brotherhood of Man to supply a rational basis for international good-will and co-operation.

When a prominent author states that the Universalist and Unitarian denominations are the only churches which openly accept and defend the conclusions of science, especially the theory of evolution, we feel that we are needed to continue such a policy. Preachers of many denominations have adopted this attitude, all honor to them, but the denominations as such have side-stepped the issue.

I do not know what effect would be produced if the Universalist and Unitarian Churches should discontinue their activities, close their doors, sell out. I am sure that millions of church people who do not understand what we are attempting to do would rejoice. They would consider that we had failed, and that everything for which we stand was false. Possibly the entire movement towards more liberal thought would suffer a set-back. No man is sufficiently wise to be able to predict the result.

But I know how I should feel. If we gave up our name, our aim, our organization, our work, for any reason except that we might join with others in the formation of a larger and better liberal religious movement, I should feel lost, depressed, discouraged, defeated.

So long as the doctrine of endless punishment is accepted and defended; so long as the doctrine

of a personal devil is taught and believed; so long as the Church refuses to accept the conclusions of science which are practically proved; so long as any Churches profess to accept certain creeds while the preachers repudiate them; so long as the great masses of people in the Churches are too lazy to think about their religion unless their positions are assailed by their critics; so long as God is to most people a far-distant, unknown and unknowable, inaccessible, cold, King or Emperor; so long as Jesus is regarded as a dead saint rather than as a living Savior, a tender, kind, helpful Companion; so long as the majority of people are outside of the Churches and in many cases hostile to the Churches; so long as humanity suffers, starves, hates, fights and misunderstands; so long as the Churches quarrel among themselves instead of uniting as followers of Jesus; so long as autocracy of any kind prevails—just so long are the Universalist and Unitarian Churches needed to present Christianity in its simplest theological aspect, to present Jesus divested of all doctrinal accretions; to stimulate freedom of thought, to defend democracy, to protect religious liberty; to teach the immanence and love of God; to inspire men to live a simple, honest, clean, helpful life in the company of the Friend of Man; and to bring hope and comfort to each seeker after truth by our faith in the final harmony of all souls with God.

Our Prayers Together

IN the August issue of the *Atlantic Monthly* there are two articles on Prayer worth reading with care.

The first, by Prof. Kirsopp Lake, of Harvard, is the basis of an editorial in the *Christian Register*, Oct. 9, entitled "An Honest Prayer," from which we quote the following paragraphs:

> Now we have grown so wise in religion that "petition" is no longer a true part of prayer. According to Prof. Kirsopp Lake, writing in the *Atlantic Monthly*, prayer to-day means communion, aspiration, and confession; but petition, in the ordinary sense, which has been first in the four elements that make a prayer, can not survive the judgment of this modern theologian. He begins the process of elimination by showing the grossness of praying for, that is, petitioning the Almighty for rain. The weather bureau has ended that. The old variety of prayers for the recovery of the sick are also passing, though what is called "suggestion" may have its therapeutic virtue.
>
> Petition can not change the will of God, nor alter any laws of nature. To-morrow the church will not have "any more place for petition than it will have for any other form of magic." The liturgical churches are sore bestead with their medieval petitions. In the non-liturgical churches called Liberal a change has already come.

Glenn Clark, professor of English at McAllester College, emphasizes the value of petition, and comments have been published to the effect that he takes issue with Professor Lake.

"I do not know why God should have blessed me for the past two years," he begins, "with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving. But, greater than the combined blessings of all the combined answers, was a gift, a blessing, that was so much larger, so much more inclusive than all the other special gifts, that it encompassed all within itself. I refer to the peace and happiness and absolute liberation from the bondage of fear and anger and the life-destroying emotions that came to me and revealed to me the practicability of finding the Kingdom of Heaven in the practical world of men."

In fact he means by petition much that Professor Lake means by communion. For the average person, however, he is more constructive, concrete and satisfying. He has a real faith that if we ask we shall receive—that the boundless resources of the Infinite are at our disposal if we put ourselves in a way to use them.

He insists that the spirit demands as much care as the body:

> Let me stand in the market-place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say: at the end of that time you will find yourself in a new world. You will find yourself in a friendly universe, where religion will no longer be a thing to be believed or disbelieved, a thing to be worn or cast off, but where religion will be a part of life as blood is a part of the body. You will find yourself in a new world where your God no longer dwells in churches and meeting-places and forms and days, but where He governs every minute of every day of every year. You will find yourself in a new world where immortality will no longer be sought as something far away, to be found at some far distant time, for you will know that you are immortal now and that the entire universe with all its good and with all its beauty belongs to you now and forever.

Three of the maxims of Walter Camp and other physical culture leaders are: Stretch your muscles. 2. Breathe deeply. 3. Keep it up steadily.

Professor Clark gives us definite spiritual exercises to stretch our minds, that we may take in an all-sided view of God, and to breathe out evil or fearful thoughts and breathe in the goodness of God. As a man who is taking Camp's advice watches his chance to breathe deeply and to stretch his muscles in his office, so a man who is following Clark's advice watches his chance between tasks to take in a big thought of God or breathe deeply the idea that goodness and mercy shall follow us all the days of our lives.

He pays a noble tribute to the Old Testament Psalms and asks us to improvise psalms suited to our own needs.

We suggest that for our prayers together this week we follow his little chapter on "Stretching the Mind to Take in All of God," taken from the August *Atlantic:*

1. Our Heavenly Father, we know that Thy Love

is as infinite as the sky is infinite, and Thy Ways of manifesting that Love are as uncountable as the stars of the heavens.

2. Thy Power is greater than man's horizon, and Thy Ways of manifesting that Power are more numerous than the sands of the sea.

3. Thy Wisdom is greater than all hidden treasures, and yet as instantly available for our needs as the very ground beneath our feet.

4. Thy Joy is brighter than the sun at noon day and Thy Ways of expressing that Joy as countless as the sunbeams that shine upon our path.

5. Thy Peace is closer than the atmosphere that wraps us around, and as inescapable as the very air we breathe.

6. Thy Spirit is as pure as the morning dew, and yet as impervious to all that is unlike itself as the diamond which the dew represents.

7. As Thou keepest the stars in their courses, so shalt Thou guide our steps in perfect harmony, without clash or discord of any kind, if we but keep our trust in Thee. For we know Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. We know, if we but acknowledge Thee in all our ways, that Thou shalt direct our paths. For Thou art the God of Love, Giver of every good and perfect gift, and there is none beside Thee. Thou art omnipotent, omniscient, and omnipresent, in all, through all, and over all, the only God. And Thine is the Kingdom, and the Power and the Glory, forever. Amen.

Expecting Death Immediately: A Personal Experience*

A. B.

I HAVE always been well and vigorous in health, though to me have fallen many accidents, and some of them earlier in life were very serious and came near to ending my career on the earth. A few years ago, however, there came to me a painful illness which kept me abed for five weeks, and in the house for three months. One Sunday, when all seemed to be going well, and I was left alone in my room, and the family were at dinner and were very cheerful, suddenly something seemed to snap all at once, and the room began to grow dim and dark, and the walls to recede and to float out into some vast void. I called out, and my wife and children ran instantly to me, and, seeing my condition, called hurriedly for the physician, who came in a few moments. I told him what had happened, and he immediately called in a specialist. There was nothing that either of them or both could do. It was just a waiting game to see whether or not the same obstruction would come to the heart again. It was a new, strange, amazing, and thought-provoking and faith-testing experience. To be so weak was a new experience, to be vague and dim of consciousness was strange and amazing; to be apparently so near the eternal world was most provocative of thought, and also a critical testing of my faith. The mind in such a condition works vigorously and vividly, though very quietly. Three things came to me which made me reluctant to depart. I thought of my dear wife and children; never were they so dear and precious to me; never did love for them mean so much to me, and never was I so eager to see the children realizing our purposes and hopes in their behalf; and mingling with these loved ones came the dear friends, men and women, young and old, who were very precious to me. Dear loves and friendships here and now made me reluctant to depart.

Then there was my work. To me has been given the high privilege of teaching young men the greatest truths that have ever engaged the minds of the master thinkers, and the profoundest faith of the divinest seers of the race. I love the work, the successive classes, and the school, and the truth, and every morning is greeted with joyous welcome for its new opportunities of study.

Then, too, this world appeared to me to be most beautiful. It was snowing that day. The starry flakes were falling from heaven in the gentlest fashion, taking their leisure, and wandering here and there on their way, as they were deflected by the wind. The world was white, and it did not have any suggestion of cold. There flashed through my mind the thought that the eternal world must be very beautiful if it is to equal or surpass this world in all its wonder and beauty. These were the feelings and thoughts that welled up in my heart and coursed through my mind as I lay expecting death to come at any instant.

There was one great solace while in this expectant state of mind, which kept me quiet, calm, ready. It was my Christian faith. I had taught and still teach the various difficulties in the way of the modern mind's hope of immortality, and the arguments that can be offered for the justification of our hope, but I had held and now hold that the final ground of our hope lies in the reality and character of God. For me it all comes back and down to Christ's own experience and teaching on this matter. "God is not the God of the dead, but of the living, for all live unto him;" and when he himself was dying on the cross, and the world was receding, and vanishing from his consciousness, "he committed his soul into the hands of God." I had preached and taught this truth; now it was my turn to test it, or be tested as to my conviction of its solidity. I may say with all sincerity that this truth was the solace, the comfort, the support of my soul in that crisis. It did not take away my reluctance to depart, but it did remove all fear, rebellion, unwillingness.

I have had many great, critical experiences of life. I now prize this experience as among the most precious. It was a sort of rehearsal experience of what will come to me again in its full happening in God's good time. I ask only that I may have the same faith when that crisis comes.

*The author, a professor in a large Eastern university, is well known to the Editor. He feels that he ought to give his testimony "for the common good," and yet, like many others, finds it difficult to speak publicly of the most intimate and sacred experiences of the religious life. He therefore remains anonymous.

I once referred to this experience to a group of people. Weeks afterwards I called upon a dying woman in a hospital. She had been told by her sister of my experience. She asked me about it herself and I told it to her in brief form. It gave her comfort and it brought her strength; she said she too would put the same faith in God. It may be that some one else may be helped by this narration of a personal experience in expecting death immediately, and so for the first time I have written it out and here printed it.

* * *

A WASHINGTON CHURCH COMPLETED

After fifteen years of hard work the new All Souls Church at 16th and Harvard Streets, Washington, the third edifice to be occupied by the Unitarians of the National Capital in 103 years, has been built and will be dedicated on Sunday and Monday, Oct. 26-27. Chief Justice William Howard Taft, president of the Unitarian General Conference, and Dr. Samuel A. Eliot, president of the American Unitarian Association, are to have the principal part in the ceremonies.

Ground was broken on Sept. 8, 1921, for the present church building and two wings to be used for parish and community activities. The total cost, including land, will reach $650,000. It was in 1909, during the administration of President Taft, that Washington Unitarians decided that the old church built in 1877 at 14th and L Streets, was no longer adequate. The American Unitarian Association, which had given material support to the earlier building program as the representative of the denomination at large, consented to the arrangement. A site was purchased and President Taft laid the cornerstone of a new church a few weeks before the end of his term.

Before the old property could be sold to advantage the World War was in progress. A good offer for the new site was accepted and the cornerstone returned to 14th and L Streets. Early in January, 1920, it was voted to purchase the present property, and in March of that year the last service was held in the old church. After consultation with the American Unitarian Association it was decided that the rules of the American Institute of Architects should be followed in the selection of an architect, the first step toward building of a new church. Competition was limited to six firms or individuals. Prof. Warren P. Laird, head of the department of architecture of the University of Pennsylvania, acted as architectural adviser and prepared the program for the competition. Cass Gilbert, Henry Bacon and John Wynkoop, all of New York, were elected by the competing architects a jury to judge the completed drawings. Coolidge and Shattuck of Boston were the successful architects.

The approach to the church proper is by a monumental terrace up broad flights of steps and through a portico with all Corinthian columns surmounted by a pediment, above which rises the graceful spire. The auditorium is in the typical Colonial style with a barrel-vaulted ceiling supported by columns. Flanking and connected with the far end of the church are wing buildings of two stories and basements. One of the wings, Pierce Hall, is named for the Rev. Ulysses G. B. Pierce, D. D., minister of All Souls since 1901. The other is called the Hale Parish House, in memory of Edward Everett Hale, chaplain of the United States Senate from 1903 until his death in 1910. The two wings extend a considerable distance to the street back of the church proper, and are united by a narrow one-story connecting building on the street side, enclosing an open court which will have a cloister and garden.

In addition to the support given by the American Unitarian Association, about forty Unitarian churches and the Unitarian Laymen's League have given pews, and fifty members of the Washington society have contributed memorials, furnishings and the like. The organ in the main auditorium and the spire clock, to be lighted at night, are memorials. All Souls has a bell cast in 1822 by Joseph W. Revere, son of Paul Revere. It was warranted, with suitable usage, for one year. In 1909 it was found necessary to change the action of the hammer, as the side of the bell upon which it had struck for nearly ninety years had grown dangerously thin.

Many eminent men have helped in the making of the history of a century of Unitarianism in the National Capital. John Quincy Adams and John C. Calhoun, members of the Cabinet of President Monroe, were members of the original society. Adams later became President, and Calhoun Vice-President. Millard Fillmore and William Howard Taft were other Presidents affiliated with All Souls. John Adams, another Unitarian who became President, held office many years before a Unitarian society was organized in Washington. Mr. Taft has the distinction of being the only American to be at the head of two of the three departments of our Government, first the executive and then the judicial. Joseph Story and Samuel F. Miller, Associate Justices of the Supreme Court, were members of the Unitarian church in Washington. So was the historian, George Bancroft, one of the twenty-two Unitarians whose names are included among the sixty-three Americans elected to the Hall of Fame. Of Cabinet officials, members of the Senate and House of Representatives, officers of the Army and Navy, and the like, All Souls Church has had its fair share. In his address of welcome to the Unitarian Conference meeting in Washington in 1899, Senator George F. Hoar of Massachusetts said:

"I think there can be found in the country no sectarianism so narrow, so hidebound, so dogma-clad, that it would like to blot out from the history of our country what the people of our faith have contributed to it. On the first roll call of this Washington parish will be found close together the names of John Quincy Adams and John C. Calhoun. John Quincy Adams learned from his father and mother the liberal Christian faith which he in turn transmitted to his illustrious son. If we would blot out Unitarianism from the history of the country we must erase the names of many famous statesmen, many famous philanthropists, many great reformers, many great orators, many famous soldiers, from its annals, and nearly all of our great poets from its literature."

* * *

NEW YORK STATE CONVENTION

G. D. Walker

The ninety-ninth annual session of the New York State Convention of Universalists was held in Rochester, N. Y., Oct. 8 and 9, 1924. For the two days previous to the session of the Convention the auxiliary bodies had been having their annual meetings. All of these were well attended and reports from them are being made by others.

The Convention was called to order at 7.30 Wednesday evening, Oct. 8, and the sessional committees were appointed. There followed then the annual banquet of the Convention which was inaugurated a number of years ago, when Mr. Louis Annin Ames was president. This banquet has come to be a function about which a large part of the Convention's wit and wisdom centers. The speakers were the Rev. H. F. Moulton of Fort Plain, the Rev. J. A. Judge of Oneonta and the Rev. John M. Atwood, D. D., and the toastmaster, Mr. J. O. Bennett of Rochester. Mr. Bennett, who is a graduate of Canton Theological School, and who since he has been out of the ministry has sailed the seven seas and lived for a considerable time in the South Sea Islands, proved a happy choice for toastmaster. Moulton of Fort Plain was never better. His discussion of the place which the Universalist Church has attained in the world helped greatly to create a new feeling of confidence in the cause for which we all strive. The Rev. J. A. Judge of Oneonta, who has recently been elected chaplain of the American Legion of New York State, is an after dinner speaker hard to beat. His inimitable manner of story telling coupled with his good common sense made his address one long to be remembered. The closing speech was given by our own Dr. Atwood, President of our General Convention. He dwelt at length upon the activities of our denomination and upon the necessity of the churches shoul-

dering their individual responsibilities in the present financial campaign. As is always the case when Dr. Atwood is with us he received the undivided attention of the delegates, and they endeavored to show to him by their response to his appeal, their desire to follow his leadership.

The Convention reconvened on Thursday morning and after a short devotional service listened to the various reports. The reports of the Executive Board and the State Superintendent revealed the fact that during the present year the churches in New York State have made progress along many lines. Of special interest was the outline of the new organization of district superintendents. New York State is endeavoring to organize all of its churches into local districts with a district superintendent at the head of each. There has been an old organization along this line for many years, but it is now being made very much alive. The district superintendents meet twice each year when the work of the church in the entire state is carefully considered and plans for the future are outlined. It was pointed out also that a committee has been at work for some time planning for the celebration of the 100th anniversary of the Convention. This will occur at the next session of the Convention.

The treasurer's report showed invested funds of approximately $360,000. There had been a substantial increase in the funds during the past year.

Following the reports of the morning the Convention adjourned for the Convention Church service. At this service, which was in charge of the Rev. William Wallace Rose, the Rev. L. O. Williams of Buffalo preached the sermon. The communion service was administered by Mr. Rose. The offering for the Ministers' Pension Fund amounted to about $1,200,

The afternoon session was very largely devoted to business. The report of the resolution and official report committees were acted upon. Resolutions were passed commending the action taken for the celebration of the 100th anniversary; urging voters to attend the polls at the coming election; urging special study of the conditions promoting juvenile crime with special reference to providing moral and religious training for children; recommending that each of our churches set aside a Sunday to be known as "Peace Sunday;" recommending that the Convention accept a prize offered for a period of five years from an unknown donor, for the theological student who in the judgment of the faculty of the Theological School writes the best essay on "Peace;" and recommending that the Convention exert special effort to have Universalism preached in those communities where we have no churches. The Committee on Official Reports expressed its appreciation to the officers of the Convention for their loyal service, recommended the raising of an additional $25,000 for the Ministers' Pension Fund; recommended the adoption of the five years financial program as outlined by the General Convention; pledged allegiance to, and new effort in behalf of, our Mission in Japan; and urged that churches deed their properties to the State Convention in order that all assets of our church may be conserved.

Perhaps one of the most interesting acts of the Convention was the adoption of the Ministers' Pension Plan. This plan was submitted by a committee, the Rev. T. E. Potterton, D. D., chairman. The committee had worked long and faithfully to perfect a pension plan which would meet the specific needs of our Church in New York State. Under the plan, which was adopted and which will go into effect, Jan. 1, 1926, every minister in fellowship with the New York State Convention of Universalists shall be eligible to a pension at the age of sixty-five years. The amount of pension which he shall receive is to be $20 for each year of service in New York State, the maximum pension to be $800 per year. The plan also makes provision for widows of ministers and their dependents who are placed in need because of sickness or accidents.

Altogether the plan was considered an exceptionally good one and was unanimously adopted.

The Rev. Clinton Wunder, a Baptist minister of Rochester, whose parish is now erecting a $2,500,000 building to be used as church and social center, and which will also contain ten or twelve stories of offices, talked to the Convention about "Business in Religion." His address was both interesting and instructive.

The Rev. Fred C. Leining of Providence told about the Japan Mission and about what Universalists ought to be doing for it. Mr. Leining spoke at Little Falls at the time of the farewell meeting for the Carys and so impressed the people of the Mohawk Valley that there was an insistent demand for him to speak at the Convention. There is no doubt but that he accomplished a great deal of good for our Mission in his address.

The evening speaker at the last session Thursday evening was the Rev. Frederic W. Perkins, D. D., of Lynn, Mass. Dr. Perkins had never spoken to the New York State Convention previous to this time. He said he liked it and all who remained for the evening session were emphatic in their declarations that they liked him.

Altogether it was a successful Convention. There was a good attendance at all times and as fine a spirit prevailing as anybody might wish for this side of the Promised Land.

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NORTH CAROLINA STATE CONVENTION

J. R. Miller

The nineteenth annual session of the North Carolina Universalist Convention was held in the Clinton church, Sept. 25-28.

On Thursday evening, the Rev. L. P. Jones delivered the address of welcome and the Convention secretary responded, after which the Convention president, the Rev. Martha G. Jones, introduced Mrs. Ethel M. Allen, president of the W. N. M. A. The principal sermon was preached by the Rev. Hal T. Kearns of Baltimore, Md.

The occasional sermon was preached by the Rev. Hannah J. Powell, on Friday morning. The afternoon was given over to the Women's Universalist Missionary Association of North Carolina. The evening service was devoted to Public Welfare, under the leadership of John E. Williams of Greensboro, who was assisted by an able address from the Rev. Hal T. Kearns. Miss Mary G. Shotwell, of Raleigh, N. C., came as a representative of North Carolina and spoke on Public Welfare in the state.

On Saturday morning Miss Mary Slaughter gave an address on "The Church School: Its Work and Worship." In the afternoon the Rev. F. B. Bishop, D. D., our Southern Superintendent, preached a sermon, "God Revealing Himself." At 7.30 the Rev. H. L. Canfield preached a strong sermon that made fine preparation for the Biblical drama, Ruth and Naomi, which was put on under the direction of Mrs. Katharine Ball.

Sunday morning at 10.30 a memorial was held for the members of the church that have passed on to the higher life during the year. The secretary read the list of names and as each name was called a flower was placed in a vase, and after this Mrs. R. G. Royal sang, "One sweetly solemn thought." The Rev. D. A. Ball led in prayer. Dr. Bishop preached on "Christian Stewardship."

The chairman of the finance committee then announced that the Convention was in need of $218 to pay the expenses of this meeting and called for personal subscriptions, and in a few minutes $257.70 was received.

In the afternoon there were two symposiums: "The Ups and Downs of Church Extension," Mrs. Ethel M. Allen, Miss Mary Slaughter, and Dr. F. B. Bishop. "What the Church Needs and How to Get It," the Rev. L. P. Jones, the Rev. D. A. Ball, Mr. John E. Williams, Mr. W. H. Williams, Mrs. S. R. Tyson.

At 7.30 Dr. Bishop preached the closing sermon.

Among the resolutions adopted were the following: Thanking the Clinton church for hospitality and the speakers for their help; expressing opposition to capital punishment; reaffirming belief in prohibition and pledging support to the law; recommending the continuance of the student supply plan; expressing

unalterable opposition to the restriction of education in the interest of sectarian views of religion; pledging the influence of the organization toward doing away with war.

Recommendations dealt with the work of the secretary and treasurer, which was highly commended; the raising of funds for the Japan Mission, General Convention quotas, etc., as well as for the expenses of the Convention; urging the churches to increase their contributions; recommending an evangelistic campaign in the state.

The following officers were elected: President, Mr. John E. Williams, Greensboro; first vice-president, Mrs. M. O. Winstead, Rocky Mount; second vice-president, Mr. James Lawrence, Tarboro; secretary-treasurer, Mr. J. R. Miller, Florence. Additional members of the board: Mr. T. C. Wilkins, Rose Hill, for one year; Mr. W. E. Mathews, Clinton, two years; Mrs. S. R. Tyson, Durham, three years. Fellowship Committee: Rev. Leon P. Jones, Clinton; Mrs. S. R. Tyson, Durham; Mr. Jas. Chestnut, Turkey.

The Women's Universalist Missionary Association also had a very successful business session. At the close sixteen life members were received, which so far as we know broke any former record made by any state for this organization.

Officers elected: President, Mrs. W. O. Winstead, Rocky Mount; vice-president, Mrs. W. C. Sutton, Kinston; corresponding secretary, Mrs. S. R. Tyson, Durham; recording secretary and treasurer, Mrs. John E. Williams, Greensboro.

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ONTARIO UNIVERSALIST CONVENTION

Ethel Thompson

The forty-seventh annual meeting of the Ontario Universalist Convention was held in the Olinda Universalist church Oct. 5, 6, 7.

Sunday afternoon the Y. P. C. U. of the Universalist church in Detroit were guests of the Olinda Y. P. C. U. Sunday evening, the Rev. F. D. Adams, D. D., of Detroit conducted the installation services of the Rev. E. M. Minor, who has lately become pastor of the Olinda church.

Monday was devoted to a business session, after which the Ontario Convention joined the Universalist Convention of Michigan and listened to a splendid sermon by the Rev. G. H. Ashworth of Lansing, Mich. Mr. Ashworth's subject was "Let Us Go Up and Possess the Land."

Other speakers of note that were heard on Tuesday were Mrs. Ethel M. Allen of Columbus, Ohio, whose subject was "Go ye," and Dr. John S. Lowe on "The Authority and Faith of Jesus."

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ILLINOIS STATE CONVENTION

J. M. Tilden

The eighty-seventh annual session of the Illinois State Convention was held at Peoria, Oct. 4 to 8 inclusive. Under the general theme of "Religious Education" it was one of the most successful and inspiring conventions that Illinois has ever held.

The Young People's Christian Union opened its session Friday evening with a business meeting under the direction of the state president, Harold A. Lumsden. After a series of inspirational talks by the Rev. P. A. Allen of Galesburg, Dr. J. M. Tilden, president of Lombard College, and Miss Helen E. Line, of Chicago, together with business meetings, convention reports, banquet and luncheons, the Convention closed with a very successful consecration service on Sunday afternoon.

The Illinois Women's Missionary Association opened its session Monday afternoon and the Sunday School Association on Monday evening, and together with the State Convention the organizations ran concurrently until Wednesday noon.

The Rev. Hannah J. Powell made two most inspirational addresses for the Missionary and Sunday School Associations, while on Monday evening Dr. T. G. Soares, on the "Objectives of Religious Education," gave a most instructive talk. The work of the Sunday School Institute, along with the general theme of the Convention, was excellent and the Convention itself, which began at 10 o'clock on Tuesday morning, was filled with good things. The Rev. G. W. Allison of the North Shore Church, Chicago, and the Rev. James W. Vallentyne, of Oak Park, spoke under the general theme of "The Technique of Religious Education in the Liberal Church," and on that evening, after a fine convention banquet, Dr. Preston Bradley on "Practical Religion," and the Hon. Roger S. Galer on the "Frontiers of Religion" gave the keynote addresses of the Convention.

Miss Bessie O'Brien of St. Paul's Church, Chicago, was elected president of the Young People's Christian Union, Mrs. J. W. Vallentyne, of Oak Park, was re-elected president of the Illinois Women's Missionary Association, and Mr. S. D. Tilney, of La Grange, Ill., as president of the Illinois State Convention. The new trustees of the State Convention elected were: Dr. L. Ward Brigham of Chicago, Dr. B. G. Carpenter of Peoria, Mr. G. Whittier Gale of Oak Park, and Mr. Charles D. Eames of Elgin.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Belt-Buckle

I have a Little Grandson. And he sometimes hurteth himself and cryeth aloud. And it came to pass on a day that he fell from his Trycicle, and hurt himself, but he cried not.

And I said, Thou hast become a brave lad.

And he gave a hitch to his trousers which I discovered to be an invitation to look more closely.

And I said, I behold a new Belt, with a Buckle.

And he said, It is a Belt and a Buckle like unto that of a man.

And I spake of it unto his mother, and she said, That Belt-Buckle hath wrought a Reformation. With that, he hath taken thought and added several graces unto his stature. For he hath been wont to cry when he got hurt, but since he hath a Belt Buckle like a man, he seeketh to match the Buckle with his Character.

And I went unto a Reformatory. And I beheld the men in Three Kinds of Clothes. And many of the men had Chevrons and other Devises on their arms.

And I spake unto the Superintendent, and he said, A man will be Good for Three Months for the sake of a Stripe on his arm, and Three Months more for another stripe, and Six Months more that he may have three stripes, and a Year that he may have a square inch of Blue Flannel like a Diamond in Shape sewn on his shoulder, and another year for one of Red in the form of an heart.

And I said, The Woolen Industry doth need the Business.

And he said, They are welcome unto it. I know no cheaper way of securing Good Deportment. I will buy Woolen Goods by the Carload if I can turn Cloth into Character; but a carload would last me a Thousand Years.

Now I noticed at a College how the men had pride in an Hood of Blue or Scarlet or purple. And I suppose that those Hoods cost Twenty Shekels. Yet do men strive for them mightily.

And I have seen that the Whole World is akin to my Small Grandson, and I wish that all men were as Brave about it. For the Belt-Buckle Industry doth deserve to flourish if it can make folk brave and strong.

And yet I know that it is not the Buckle nor the Flannel but the things for which these are the Visible Symbols. And I say unto myself, that this Whole World is filled with Outward and Visible forms that are but the Parables of the Inner and Spiritual things which God hath prepared for us to receive and appreciate and understand.

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A TERRIBLE CONFESSION

She (tearfully): "You know, I feel dreadfully responsible about losing that football game."

He: "Why so?"

She: "I cheered once at the wrong time."—*Life.*

Understanding Our World

On China

The Yellow Republic

Another civil war has started in China, and judging from present appearances the career of the Yellow Republic may be as sanguinary as that of its neighbor, the Red Republic of Russia. In each case a despotism inefficient, but still centripetal, kept the masses in subjection. Both collapsed, but in Russia the Bolshevists were able to set up a strong central machine, which, having control of the arms sent at so much cost by the Allies to the Czarist Government, was able to suppress all provincial revolts. China, on the other hand, lacking that iron central despotism to take the place of the Manchu Emperor, has split up into a series of semi-independent states, each governed or harried by a Tuchun. The greater part of China is at present in much the same condition as this country was in the reign of Stephen. Each robber baron has his stronghold, from which he sends armies to suppress banditti, or pirates, or more often to share with them their ill-gotten loot. At Peking there sits General Wu Pei Fu, the greatest army leader in China, who has recently secured the election of Marshal Tsao Kun as President of the Republic in an election in which the votes of members of the Legislature were openly purchased "like fish." To the north there is that sinister military mandarin Chang Tso Lin, who holds Manchuria under his sway. He was formerly a brigand, and has now an army of 300,000 equipped with machine-guns and aeroplanes, paid for out of the spoils of government of the richest province of China, so far as minerals are concerned. To the south is Dr. Sun Yat Sen, who undoubtedly began his career as a genuine reformer filled with enthusiasm for Western ideals, only marred by a too optimistic idea of their application to China. In later years Sun Yat Sen has become a politician raising huge campaign funds from the rich Chinese merchants of Hong Kong, Singapore, and the Straits Settlements, and turning a too ready ear at one moment to the Germans, and at the other to the Bolshevists. Now Wu Pei Fu has his eye on the great arsenal at Kiangnan, and he is promoting the invasion of the province of Chekiang. This in its turn would mean the concentration of Western and Central China and unable him to crush Sun Yat Sen's power in the south, where he is running a Republic, which he proclaims as a rival to that at Peking. In the days of General Gordon, China first learned through the "Ever Victorious" army the value of European drill and arms, and the Tuchuns have drilled and armed forces, with artillery, aeroplanes, and machine-guns, with which they improve on the looting of the old unorganized banditti. The prospects for the peasants and merchants of Chekiang—the province that adjoins the foreign settlement of Shanghai—are distinctly ominous, and the future of China looks darker than ever.—*London Star.*

China's Four Governments

The civil war in China is, on the surface, easily understood. There are four Governments in that vast land, which includes nearly 4,000,000,000 square miles of territory, one-fifth of the population of the earth, untold natural resources, and cheap labor galore.

One, the Republican Government at Peking, controls the main arteries of Chinese affairs. It is now dominated by Wu Pei Fu, a resourceful general, who aims to unify China under a powerful Central Government and thus resist foreign encroachments.

Next, in the Province of Chekiang, where the city of Shanghai is located, and where foreign concessionaires and diplomacy are powerful, is a military Government which is opposed to centralization of power in the Peking Government, and has engaged in armed conflict with the armies of the republic. This Provincial Government apparently has ample funds. In its great harbor are gathered the fleets and soldiers of all foreign Powers.

The third Government is that of the millionaire ex-bandit, General Chang Tso Lin of Manchuria. He is the admitted agent of Japan, and has just declared war on the republic, whose general, Wu Pei Fu, defeated him disastrously in a similar uprising two years ago. His entrance into the war has been delayed largely through fear of the Russian ally of Peking in his rear.

Finally, there is the South China Republic of Sun Yat Sen, who regards any combination for overthrow of the Peking party as excusable. He hopes to re-establish a republic in China along lines to his liking.

That is the ostensible line-up. Behind it is another, which includes on the one side the Chinese Republic and Russia, and on the other the foreign business interests represented by the warships and troops mobilized at Shanghai Harbor. Also, this latter group includes the International Bankers' Consortium group, which has striven for two and one-half years without success to compel China to accept a foreign loan and foreign control of her finances and development. Obviously this situation may be accurately described as a powder magazine.

It is to be hoped that public opinion may assist our Government at Washington to refuse any plan for intervention to this highly dangerous situation. The protection of lives and property of our nationals at Shanghai is one thing. Intervention is another. It would be the height of murderous folly. Regardless of what other Powers may desire to do about China, our policy should follow the experience we derived in our own Civil War, when we protested foreign intervention. As a democracy, we should remain severely neutral.—*Boston Globe.*

The Fighting

The Chekiang forces have taken up the offensive and are operating along a six-mile front west of Shanghai. General Lu is commanding in person, and has succeeded in breaking through the Kiangsu lines and establishing a position in their rear. The Kiangsu troops replied with a counter-offensive accompanied by a heavy artillery bombardment, but failed to dislodge Lu. The Kiangsu army outnumbers the defenders nearly four to one, but the defensive position has been so thoroughly organized that their numbers have not prevailed. Their use of artillery is particularly bad, and it has been of very little assistance to the infantry. However, the fighting is being carried on in a much more scientific manner than has ever before characterized Chinese warfare.

Many wounded soldiers have been moved from the fighting zone and are being cared for by foreign physicians and nurses. Facilities are inadequate, but steps are being taken to improve conditions of sanitation.—*The Independent.*

One Chapter Ended

New Chinese administrators ruling Shanghai for the Peking Government, as a result of the defeat of the Chekiang forces, have been working in conjunction with foreign authorities, confident they would be able to avert disturbances incident to the change in local government.

Twenty thousand leaderless Chekiang troops scattered along the railway line between Shanghai and Hwangtu not only seemed willing but expected to be enrolled in the victorious Kiangsu armies. The arriving Kiangsu troops are treating their erstwhile enemies with indifference, probably as the result of instructions they received after the Chekiang forces quit fighting.

Three thousand Chekiang soldiers, fully armed, holding field guns and heavy ammunition, are quartered in the vicinity of Shanghai, north of the station, close to the boundary of the international settlement. The troops have food supplies to last them several days, all of their officers, however, have disappeared.

The Chinese Chamber of Commerce said that body was willing to make payments to disperse the Chekiang troops in the vicinity of Shanghai.—*Christian Science Monitor.*

Home and Children

THE AUTUMNAL REVIEW

What mean these royal legions
  Encamped upon the hills?
No sound of war or turmoil
  The quiet region thrills;
Yet clad in gold and scarlet,
  All ready for command,
With waving plumes and banners,
  The armied forests stand.

The King of Glory cometh,
  October holds review—
With spears of glittering sunlight
  And crests of every hue,
Rank follows rank, resplendent
  With trophies of the year,
All marshaled and triumphant,
  Behold! the King is here.

Margaret Barstow Bolles.

* * *

THE NIGHTINGALE

A FARM laborer and his young wife were returning late from a distant village. As they were passing their cottage, the wife suddenly stood still, and stared into the starlit expanse beyond the roadway.

"Come on, Susan—it's past midnight," said the husband peevishly.

"Just hearken to it, Henry," whispered the wife.

"Hearken to what at all?"

"Why, there's a thrush over yonder, singing in its sleep—dear thing."

"You are tired and over fanciful, Susan girl, for I can hear nothing but the passing of the small wind and the far-off mutter of the old sea."

"No, it's not fancy, Henry, I can hear it plain coming from where the thorn bush shows. If we creep closer up to it maybe you'll be able to hear it too."

"If we go through the bracken, we'll get our legs wet with the dew, and we shall be stubbing our toes against the granite. Come your ways homealong, and think no more on this that you think you do hear."

"There it is again—I must get nearer, Henry, for the sound makes me feel sort of happyish."

So the husband reluctantly followed his wife through the bracken, and presently he also heard the song.

"It's for all the world like an angel from heaven singing in praise," whispered the wife.

"No, it's like a company of singing birds—thrushes and canary birds gathered in that thorn bush. I wouldn't have missed it on any account," said the husband, "for I reckon the like has never been heard by mortal man before."

Husband and wife stood under the stars listening to the clear warbling melody that rang out into the dim night like a challenge against all the powers of evil. When the song was done the wife was sobbing, the husband was chuckling. "It's as good as a gramophone," he said.

On the next evening Henry came back to his home very late, and his manner was aggressive. "I'm proper vexed," he explained, "because I've been telling the chaps down to cove of what me and you did hear yesternight, and they threw doubt on my word and made a proper mock of me."

"What's the odds, so long as we did hear it," said Susan.

"All the odds, for a strange gentleman came in for a glass of beer, and he hearkened like a fox to all that I did say, and he begins to laugh too. Says he, 'What you heard, my man, would be a nightingale if it was anything at all, but nightingales they don't come down into the West so far as this.' Well, then, I up and offered to put the gentleman out on the moor where he could hear for himself, but he only laughed, so at that I made up my mind that I'd prove that I had the right of it."

"How will you do the like, Henry?"

"Easy. I'll take my gun, and I'll go up on the moor this night, and as soon as the bird begins to whimper I'll put a charge of small shot into the thorn bush, then I'll strike a match and see what I've knocked over."

The wife looked at the gun hanging over the mantelpiece, and she shuddered: "But if you do such, Henry, you'll destroy the little thing that made those lovely sounds, you'll make its tongue still and silent, and its heart won't leap forward into song never no more. When you and me stood hearkening, I thought how the very stars seemed glad, and ever since then the memory has been like a gladness to me, too."

"That's all right enough," said the husband, "but it isn't likely a man is going to have his word set at naught, if he can anyways help it. The chaps down to cove and the stranger man with the big teeth will look proper foolish when I hold up this nightingale or whatever they do call it afore their very eyes. They'll know then that I'm one whose words can be trusted."

"If you do this, Henry, you'll be just like a murderer, and whenever I go forth and back over the moor by day or by night, I'll be thinking of the lovely sounds you've stilled."

The husband reached up for his gun. "Go to bed, woman, and think no more of it, and soon I'll be back again with the vexatious bird snug in my pocket."

After her husband had gone out into the night Susan went to bed. But she could not rest for thinking of what was happening away on the moor a mile distant. She thought she could hear the clear warbling notes echoing through the still air; she thought she could hear the explosive clap that would be followed by a dreadful silence. She thought that such wickedness as her husband's could not go unpunished. She remembered how a poacher had once been found on those moors, with a gun at his side, and a full charge of lead in his body. She thought her husband would be found lifeless under the bracken when daylight came, and in a frenzy she ran down to the cottage door and stood listening. A soft wind blew upon her thin white nightdress; it seemed to bring a message from the night, and she ran barefooted into the starlight to warn her husband against the dreadful thing that might happen to him.

Susan had been born and reared in that neighborhood. She did not go by the road as her husband had done, but by small paths and tangled ways. She felt that she was running a race with death. Her side ached. Great brambles that seemed endowed with spiteful life clutched at her thin garment. At times her mind offered distracted prayer for the safety of her husband; at times she prayed for the safety of the night singing bird, but she did not slacken her pace till she came close to the dimly-lit stunted thorn, and then she was so exhausted she sank down upon the ground. She knew that Henry, going by the road, would not be there before her. She heard the sound of his footsteps on the hard granite road, and his toneless whistle as he plunged through the bracken.

She saw the glint of the weapon pointed, waiting the flicker of a finger to pour out the shower of lead that would destroy her and the bird together. In the dense branches of the thorn above she heard a stir and a slight pulsing sound. Realizing the danger to the full, she stood erect as the full volume of glorious sound throbbed into the night.

But no report came.

Susan saw the dim shape of her husband running toward the road. She tried to call to him, but excitement had deprived her of speech. In fright she began to run back to the cottage so that her absence might not be known.

She was sitting before a blazing fire of gorse stumps, with a great ulster covering her torn nightdress, when Henry came stumbling into the kitchen.

"You look proper scared," said Susan.

"Aye, I've had the greatest fright of me life," said Henry, "for as I knelt out there on the moor, all ready to let fly, I saw a thing with whitey wings rise up from out the ground nigh the thorn bush. And on a sudden it came over me that what I was about to do must be evil, so I pelted away for home as hard as I could go. There are some reckon that the souls of dead folk do abide in small birds—or maybe it wasn't a bird at all that we did hear singing from out the bush."

"What else would it be?" asked the astonished wife.

"Well, you never know. After this night's work I'm most inclined to believe anything—as for that old gun, I'll sell him off cheap to-morrow, a noisy thing he is, and full of mischief."—*George Manning Sanders, in the New Leader.*

* * *

HOW TO BUILD A TEMPLE

A traveler whose delight was to glean wisdom from every man he met was watching several masons at work on the walls of a building.

"What are you doing?" he asked one of them.

"I'm laying brick," the workman replied.

"Indeed, I guess that is all," the traveler said to himself; the man was listless and apparently had little heart in his work.

Passing on, the traveler found a second laborer, who was working rapidly but carelessly. "What are you doing?" he again inquired.

"I'm earning my wages," the man replied. But the work was rough, and mortar spattered the wall.

The wall ahead was smooth and true, and a workman was bending over it with a glowing face.

"What are you doing?" the traveler asked him.

The workman looked up. "I'm building a temple, sir," he answered.

"God speed you then," the traveler replied, "for a noble purpose even in the humblest work builds a temple both without and within."—*Youth's Companion.*

* * *

TAKING LIBERTIES WITH A VISITOR'S FACE

The naive frankness of childhood is often a source of embarrassment to adults and especially to parents; but sometimes it happens that the unlucky parent, trying to extricate herself from the frying pan in which her offspring's indiscretion has placed her, tumbles plop! into the fire. The *Boston Herald* reports such a case:

A clergyman, a man of much eminence hereabouts, was with his wife receiving a call from a parishioner. The clergyman's small daughter, aged nine, walked up to the visitor and, gazing intently at her, said:

"O my! But aren't you homely!"

Her mother of course was horrified and sought to undo the mischief as well as she could. "Why, Laura!" she said. "What do you mean?"

Frightened Laura stammered: "I only m-m-meant it for a joke."

Which would have been as fortunate an escape as could be hoped for, but the mother pushed disastrously onward:

"Well, it would have been a much better joke if you had said, 'How pretty you are!' "—*Youth's Companion.*

* * *

SIMPLIFIED BOOKKEEPING

A young husband, finding that his pretty but extravagant wife was exceeding their income, brought home a neat little account book and presented it to her together with a hundred dollars.

"Now, my dear," he said, "I want you to put down on this side what I give you, and on the other write down the way it goes, and then I will give you another supply."

A couple of weeks later he asked for the book.

"Oh, I have kept the account all right," said the wife. "See, here it is."

On one page was inscribed, "Received from Norman, $100," and on the page opposite, the comprehensive summary, "Spent it all."—*Argonaut.*

* * *

TITLES THAT FOOL US

Book titles are often deceptive. The novelist who calls himself George Birmingham tells with a chuckle how a man once confided to him that he had bought a copy of his novel, "The Lost Lawyer," in the belief that it would save him many a lawyer's fee. Then, says the *Argonaut*, there is the story of the dear old lady who, after buying a copy of "If Winter Comes," took it back to the shop and asked them to change it. "I thought it might contain some receipts for cleaning up smuts and hints about fires," she explained.

Another story of the kind is that of the diplomat's wife who, attracted by the words "Guide to India" on the back of a book, bought it for her husband as a birthday present. It turned out to be volume five of a famous encyclopedia and covered subjects from "Guide" to "India."—*Youth's Companion.*

* * *

THE EVIDENCE WAS ON THE BOY'S SIDE

Seated on the bank of a river, a young urchin was fishing. There was a notice close by stating that fishing was private. This, however, did not seem to trouble the youthful angler.

Suddenly a wrathful individual burst upon the scene and eyed the youth and the very fine catch of fish which was lying beside him.

"Hi, you young rascal!" howled the man, "what do you mean by it? You can't fish here without a permit."

"Can't I?" retorted the youth. "Well, I dunno. I seem to be doing very well here with a worm!"—*Western Christian Advocate.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Minister's Job

Theological Education in America. By Robert L. Kelly. George H. Doran Company. $5.00.

Principles of Preaching. By Ozora S. Davis. University of Chicago Press. $2.50.

Sermons for the Times. Edited by Peter Walker. Fleming H. Revell Company. $1.50.

Church Music and Worship. By Earl E. Harper. The Abingdon Press. $2.00.

Since ministers have to be trained and since theological schools are the usual means of training, there can be nothing more fundamental to the minister's job than a consideration of theological education. Dr. Kelly, working under the auspices of the Institute of Social and Religious Research, has made a survey of theological schools in America. He reports on the educational equipment, on the programs of study, on the relation of the seminaries to the universities, and on the financial aspects of the problem. He also presents brief sketches of one hundred theological schools.

That a survey of theological education needed to be made can not be questioned after reading Dr. Kelly's book. He has very well presented an account of existing factors, of present tendencies, and of outstanding problems. The book is by no means to be compared with Dr. Flexner's volume on medical education, which brought about one of the most remarkable revolutions in the history of American education. Dr. Kelly has been less penetrating, less acute. It must also be said that he has dealt with a far more difficult field.

The chief difficulty with theological education to-day is that nobody has any idea as to its aims. The present chaotic state of organized religion is reflected with a vengeance in the seminaries. In general there are two classes, the schools which ladle out inspiration and pay little attention to the intellect, and those which try to give an education comparable to the training for other professions. Back of each type is a recognized theory of the ministry and of the church. As Dr. Kelly says, "There is no basis in present thought or in experience for a final and authoritative definition of a theological seminary." In another place he all too truly says, "Many seminaries could not now properly be referred to as educational institutions."

Even where educational standards are comparatively high, there is great difference of opinion over the type of education. Some schools put their trust in the standard items of theological education, courses in New and Old Testament, in church history, in theology, and so forth. Other schools go in for all the latest wrinkles. One school spends more than half of each student's time in training him in the mechanics of parish administration. Another school has courses in the rural church, in music, and in physical culture. One catalogue revels in long words such as propadeutics, catechetics, etc. One of the best schools offers twenty-four hours a semester in religious education, while another excellent school has not a single course in the subject.

Amid such chaos are ministers made. When the evils of denominationalism and the confusions of the fundamentalist controversy are added, we have a very pretty mess. Dr. Kelly reveals a depressing state of affairs. He asks some questions rather difficult to answer. Are the seminaries meeting their responsibility to Protestant adherents, to the emotional side of popular religious life, in interpreting science, in interpreting democracy, in their contribution to Christian unity? Are the seminaries centers of intellectual and ethical power? Answering this last question, Dr. Kelly says: "There are evidences that goodness rather than intelligence is often held up as an end of theological teaching. With rare exceptions the seminaries are not conspicuous as centers of scholarship. Students are not usually admitted on the basis of scholastic attainment. Acquaintance with the scientific, the historical, the philosophical, and the critical methods, recognized in other quarters as indispensable tools of scholarship, are only in rare instances prerequisites of theological study. There is not ordinarily insistence upon high intellectual achievement as a primary qualification for effective service."

Dr. Flexner's report brought such a change in medical education because of the public interest in well-trained physicians and because of the pride of the profession in its intellectual standards. Dr. Kelly's report will doubtless fail to achieve a transformation in theological education because by and large people are less particular about their souls than they are about their bodies, and because ministers are not noticeably concerned with the quality of thought current in the professions. It is true that standards are much more difficult to set in theological education than they are in medical education, but that hardly excuses the complete absence of standards. Whatever its failings, Dr. Kelly's book has enough dynamite to start some useful changes. It would be a good thing if a group of theological alumni could be brought together to discuss what could be done in their own school.

Turning to another aspect of the minister's preparation, we find that Professor Davis of Chicago Theological School has written a very helpful book for theological students and ministers. He has taken eight sermons, written by masters—Brooks, Beecher, Spurgeon, and others. He has suggested a method of studying these sermons. He has prepared some excellent suggestions on the writing of sermons. For the young minister whose style is still in the process of formation the book can not fail to be of value. To read the sermons alone is helpful, but Dr. Davis shows the reader how to appreciate the methods of these great preachers.

In the second half of the book Professor Davis discusses the selection and use of the text, the introduction and conclusion, the sources of sermon material, and other important points in sermon writing. Everywhere he is sound. He warns against tricks of any kind, abuses of the text, misuse of illustrations, and the like. He has no short-cuts to offer, merely presenting a sound method for hard study. The sermons selected have variety and well illustrate his contentions. Of its kind the book is among the best.

The methods Professor Davis suggests might be applied to the sermons which the Rev. Peter Walker has collected. Many of the faults against which Dr. Davis warns would find full illustration. On the other hand there are some excellent sermons, although there are very few that are not literally "sermons for the times." One wonders if any of them will survive as the eight sermons used by Professor Davis have survived. S. Parkes Cadman, Harry Fosdick, Bishop McConnell, and Dr. Charles Jefferson, to mention a few of the preachers represented, are good men, but their best work is by no means represented here. A minister who is interested in the subject would find it profitable to study these sermons to discover what they lack. Doubtless when delivered from the pulpit they had their appeal, but in cold type little appeal remains.

A book that we sincerely wish ministers would read, for they would profit thereby, is "Church Music and Worship." The author, himself a minister, has made a careful study of church music, has developed the music of his own church, and has directed many co-operative enterprises. His ideals for church music are high, and though experience has made him very practical he refuses to lower those ideals.

An introductory chapter on music and religion, which will dispel any doubts as to the connection between the two, contains some interesting information. Writing on congregational singing and song repertoire, Mr. Harper gives some very simple rules for making church

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

STATE CONVENTIONS

Reports are coming in from the conventions which the state organizations of the Y. P. C. U. have been holding this month. Massachusetts held a very successful three day convention at Lynn, Oct. 11-13, and Minnesota was in session at the same time. New Hampshire and Maine met in September. Illinois met on the week-end before the Massachusetts Convention, as did Indiana. Georgia and Pennsylvania held their meetings earlier.

In general, success is the dominant note in all the reports. From Massachusetts comes word that a large number of Unioners gathered and that splendid enthusiasm was evident. Georgia-Tennessee reports small attendance but hearty interest in all departments. New Hampshire had unquestionably the best convention in years, if the word of a visitor is reliable. Maine and Georgia voted to hold their Conventions apart from the other conventions hereafter. Maine, Georgia, Massachusetts, and Pennsylvania re-elected presidents, while in the other states several members of the executive board are to serve again.

State conventions give a good idea of how the Union is going. Although the members of the executive committee are struggling against handicaps of some magnitude, they are making progress. In particular it is clear that the states are alert. From no state comes word of any remarkable innovation, but in every state there is evidence of marked vitality.

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A WORTHY ENTERPRISE

The Y. P. R. U., the Unitarian counterpart of the Y. P. C. U., has entered upon a task which will interest many. Recognizing that the question of war and peace is of transcendent importance, its executive officers have issued a pamphlet which local Unions can use in the discussion of this issue. The purpose is to enable each individual member to come to a conclusion of his own after careful thought and thorough study. The foreword may prove of interest:

"The Young People attending the Y. P. R. U. Conference at the Isles of Shoals during the summer of 1924 were agreed that one of the most vital social and religious problems confronting our youth to-day is that of promoting world peace. As Unitarians, and, above all, as followers of Jesus Christ, we desire to live in a spirit of unity. To this end, we should strive to eliminate enmities and hatreds, seeking in their stead to establish a spirit of love that draws men together, in spite of differences, into one great family, a united society.

"Accordingly, a committee was appointed to construct an outline for the study of the question of 'Permanent Peace' among our societies. In this outline, the committee has tried to emphasize the relationship of the subject to the fundamental principles of the Unitarian faith. The universal harmony toward which all peoples are now working will doubtless come as a result of evolutionary principles ever in progress. Can we, appreciating this fact, hasten the development of these natural processes by a conscientious effort to prepare ourselves and our fellow members in society for that glorious day when our ideal shall have been realized? Members of our societies will clearly understand the important part they have to play in helping to evolve these principles. The responsibility rests with each individual to determine what attitude he will assume with reference to the possible methods of securing permanent peace. The committee can do no more than suggest a line of study which will enable each to reach a sane conclusion."

The pamphlet begins with the study of biology, our animal heritage, and our social heritage, thus providing a sound background for the later discussion. Some questions on the nature, the causes, and the effect of war follow. In considering the nature of society, the pamphlet takes up the family, the community, and the state. Possibilities of world peace, the place of the Church, and the opportunity of the individual are considered in the last section. A bibliography and suggestions for the use of the pamphlet complete the contents.

The committee to which the work of preparing this pamphlet was entrusted has labored diligently. Time and time again the material has been sent back for revision. To be fair has been the committee's aim; its success can not be doubted. The questions raise vital points, presenting issues clearly. How far the local Unions will avail themselves of this pamphlet is open to question, but those who do use it will profit greatly. It is an outline that seems strange to us, for our devotional topics vary widely and we should never think of devoting half a year to a single theme. The Y. P. R. U., however, has already had a course of study on Unitarian principles arranged in much the same way, and this was successful. Of the intrinsic value of the pamphlet there can be little dispute; whether it will prove to meet the needs of the members of the Y. P. R. U. we shall be eager to learn.

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A NOTABLE OPPORTUNITY

The Y. P. C. U. has been in a peculiar position since the Ferry Beach convention. It was there voted to have a field secretary as soon as the man and the money were available, and it was also recommended that the executive board should take whatever steps were necessary to carry on the work in the interval before the secretary was obtained. The expectation, however, was that a secretary would be immediately forthcoming, and the executive board has not taken decisive steps looking toward the maintenance of field work. As a result there is a danger of disintegration. Even though the Y. P. C. U. may be showing many signs of vitality, there can be no hope for continued efficiency unless new Unions are afforded some assistance.

As was pointed out last spring, when the debate about a director was on, it is not necessary that field work should be the province of a single individual. State officials, ex-officers, members of the executive board, and other experienced workers can be used. Of course the executive board must co-ordinate the various agencies and their activities, but with such co-ordination they should prove highly effective.

The opportunity is at hand for beginning such work. At least two able and well trained workers have volunteered to go into the field if their expenses are paid. There must be others who will follow their example if the need is made known. This is the time when field work should be done when new Unions can be organized and old Unions strengthened. We have no field secretary as yet, nor is there any assurance that we shall have one immediately. Let us not delay or we shall find losses instead of gains all along the line, and when the secretary does appear he will have to spend all his time in rebuilding. Volunteer field workers giving part time can accomplish much. We should at once put to work those who have expressed their willingness, and we should set about securing others.

For the Quiet Hour

If I feel myself disinclined to pray then is the time when I need to pray more than ever. Possibly, when the soul leaps and exults in communion with God, it might more safely refrain from prayer than at those seasons when it drags heavily in devotion.

Charles H. Spurgeon.

Serve the Lord with gladness—that is the perfection of service, when obedience is a delight. It is an art to be learned, and to be mastered only by exercise; and he who has found it has mastered the very secret of heaven's own blessedness.

Mark Guy Pearse.

God has special confidences for each soul. Indeed, it would seem as if the deepest truths came only in moments of profound devotional silence and contemplation.

Charles H. Brent.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

OCEAN PARK INSTITUTE

The Missionary Education Conference held at Ocean Park, Maine, July 1-10, proved to be one of the most successful of the seventeen, in spite of the omission of the conference last season. In the study classes 122 were registered and the visitors to classes and atendants at evening platform meetings and Sunday services averaged over five hundred. Young people were a large element in the conference, and several experienced conference leaders said that never had they been in a conference where the spirit of a good time was so completely balanced by fidelity to high grade class work.

Among the outstanding events of the ten days were the celebration of the Fourth of July by an afternoon parade of the entire conference and an evening public meeting with a patriotic pageant, "The Makers of the Flag," and address by Rev. W. Knighton Bloom, D. D., of the Congregational Sunday School Extension Society, followed by a bonfire and sing on the beach. On Tuesday evening, July 8, the class in Missionary Dramatics under the leadership of Mrs. Ivan S. Nowlan presented a play, "Broken China," to a large audience in the Temple. The Sunday morning sermon by Rev. Frederick L. Anderson, D. D., of Newton, chairman of the Foreign Board of the Northern Baptist Convention, was a notable message on "The Great Commission."

In connection with the study of the Home Mission topic, "The Way of Christ in Race Relations," the address of Rev. Alfred W. Anthony of the Federal Council of Churches on "The Christian and the Jew" excited keen interest for the broad understanding of the problem in its presentation. An illuminating address was also given by Rev. Alfred V. Bliss of the American Missionary Association. The Foreign Mission study topic was presented at two evening sessions by Rev. Robert W. McClure of Shaowu, China, who gave an address and demonstration, and by Mr. H. I. Wang, a graduate of Peking University and at present a student at Boston University. Rev. Hazel Kirk of Japan, Miss Dorothy Dowell of the Philippine Islands and Rev. Rodney W. Roundy, formerly of the Home Missions Council, brought inspiring messages at the beach services.

Congregationalists were in the majority among the delegates, with the Baptists second. Other communions represented were the Presbyterians, Methodists, Universalists, Christian, Advent, Episcopal and Unitarian. There were five Universalists, two of whom, Mr. Carl Hempel and Miss Beulah Cone, were members of the faculty.

The conference will be held next year at Ocean Park at the same time—July 1-10. The earlier dates proved very acceptable and made possible much better accommodation, especially for house party groups of delegates.

There was no Universalist house party this year. The National Convention of the Y. P. C. U. being held in Maine, it seemed unwise to attempt to divide the delegation, but next year we are looking forward to having a large Universalist house party at Ocean Park. It will be in charge of Miss Beulah Cone, acting as a representative of the W. N. M. A. In the past our Universalist house parties have numbered from sixteen to twenty-five and we have an alumni of over forty, about all of whom are actively engaged in work for their church. A number have prepared or are preparing for special fields of religious work, almost all have rendered valuable service to local churches and state and national organizations, especially in the line of Missionary Education. Sending a delegate to one of these interdenominational missionary conferences is an investment in inspiration—in a broad view of the needs of the world, in increased willingness and desire to be used to the utmost, and in training for specific tasks.

Beulah Cone.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FROM A SOUTHERN DIARY

Camp Hill, Ala., and an August vacation in the Southland. Speaking in one's home church, teaching in one's own home church school, what an exacting test, yet what a privilege! A week of inspiring services under the direction of Rev. George A. Gay of Chattanooga, with new enthusiasm in the church, new vision in the hearts of the people. A church school where three generations of Universalists are studying and working together.

Friendship, Ala. A morning service in the little white church surrounded by beautiful oak trees. Perhaps a Sunday school will be organized this winter.

Brewton, Ala. A new church building, beautiful in its simplicity and churchly dignity, with modern Sunday school rooms. To work and worship here should be an increasing joy. A teacher's conference on the spacious veranda of a Southern colonial home, a calm September Sunday when we gathered for work and worship—and in all and through all the tireless energy, enthusiasm and devotion of the superintendent, Mrs. T. R. Miller.

Pensacola, Fla. Enthusiastic and faithful people. An audience interested in the work of their Sunday school, eager to ask questions and receive more information. Rev. Albert C. White will be here again this year.

Atlanta and the Liberal Christian Church. Universalists of Georgia gathered for their annual State Convention. Who were Universalists and who were Unitarians? The Liberal Christian Church was a unit in its spirit of friendliness and hospitality. What a splendid host we had in Rev. Ernest J. Bowden! Good sermons, some forward-looking business measures, notable first convention of the W. U. M. A., and a fine gathering of young people for their convention.

Canon, Ga. An evening service, held jointly with Dr. F. B. Bishop. More and more am I proud of the interest shown by Southern Universalists whenever the workers of the Church come to them.

North Carolina State Convention, Clinton. Rev. Leon Jones and Rev. Martha Jones, radiating the spirit of hospitality. Stirring keynote address of Rev. Hal T. Kearns, inspiring sermons by Dr. Bishop and Rev. Harry L. Canfield, Mrs. Ball with her splendid group of girls in "Ruth and Naomi," Rev. Hannah J. Powell and the vision of service on the hill-tops. A convention discussing religious education, church extension and missionary advancement.

Rocky Mount, N. C. Who would miss the joy of being entertained at "Mis' Patty Winstead's," even on the day of an equinoctial downpour? North Carolina is proud to have Mrs. Winstead as the newly elected vice-president of its State Convention, as well as the head of the W. U. M. A.

Washington, D. C. Rally meeting of the Mission Circle, a fine opportunity to present the work of religious education. Sunday school workers' conference brings discussion of interesting plans for Rally Day and for the new year. Mrs. Williams, the president of the Mission Circle, is a Sunday school enthusiast.

Baltimore. A "peppy," interesting and business-like workers conference. "For the good of the order"—I like their discussion period as well as its name. Staying at a conference until 11.30, with every one enjoying it—that is Baltimore.

Philadelphia—Church of the Messiah. Rally Sunday with reports of increase in membership. Enthusiasm and interest evident. Good business methods and Presbyterian training combine to make Mr. Krayer a splendid superintendent for a growing Universalist school. Rev. H. E. Benton and his assistant, Miss Irma Ford, are doing worth-while work.

M. F. S.

Among Our Churches

Church News and Interests

Alabama

Ariton.—Rev. H. T. Crumpton, pastor. The first Sunday in October was a good day, the largest attendance ever and splendid interest. Two sons of the beloved ex-pastor, Rev. A. G. Strain, were present, and helped greatly with the music. Dr. Coons had just sent to the parish a communion service and Bible, which were at his disposal. The donor of the Bible is Mrs. Eloise P. Labree of Dexter, Maine. Grateful acknowledgment of the gifts is hereby expressed.

Brewton.—Rev. H. T. Crumpton, pastor. Recently Rev. A. A. Ross, a former patsor, preached at the morning service. Mr. Ross has many warm friends in Brewton.

Chapman.—Rev. H. T. Crumpton, pastor. Chapman is a saw-mill town and the home of the McGowins, so well known in Universalist circles. Our State Convention will meet with this church Oct. 30 to Nov. 2, inclusive. It is being planned to make this the best of all. There is now a regularly organized church at this place. For a few years it was considered a part of the Brewton church, though fifty miles away.

Illinois

Waltonville.—Rev. Wm. D. Harrington, pastor. For the first time in the history of our parish we have a resident pastor. The church has recently reorganized a Ladies' Aid which met and quilted a quilt which they had previously made, to be sold at the church dinner and bazar. Our Sunday school is gaining in numbers. We plan to have preaching services the first and third Sunday each month.

Marseilles.—Rev. Edward M. Minor, who had been our pastor for two pleasant and profitable years, completed his work with the church on the third Sunday of September, and, with the family, left the next day for his new field at Olinda, Ontario. On Sunday afternoon, Mr. Minor christened two children, and received into the membership of the church the mother. The Sunday school will continue to meet and it is hoped that the right man may soon be found to take up the pastorate.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Services in our church were resumed Sept. 7. Delegates were sent to the State Convention at Gardiner, Me., representing the church, the church school, and the missionary society. We rejoice in the distinction shown our pastor at that time in his election to the office of president of the Maine Universalist Convention. Our church quota of $275 for the state work has been paid. On Rally Sunday we were privileged at the morning service to hear Rev. Charles H. Pennoyer on Social Welfare. His subject was "Everybody's Right to the Everyman Religion." Mr. Pennoyer was also heard at the opening services of the church school. Sunday evening, Oct. 5, the communion and fellowship services were held in the church auditorium. One member was received into the church. The regular meetings of the Floral and Aid Society, Thimble Club, and Missionary Society, have been started, and plans made for numerous activities during the winter. The Floral and Aid will serve meals in the dining rooms of the church during the Teachers' Convention which will be held in our city in the latter part of October. The annual church fair will be held early in December. The Mission Circle plans to take a course of study on China. The contract for the Dorothy Memorial Building was signed early in September. The work is now in progress.

Massachusetts

Arlington.—Rev. C. F. Patterson, pastor. On Friday evening, Oct. 10, under direction of Mrs. P. R. Moody, superintendent of the Home Department, more than ninety guests gathered in the vestry to attend a banquet in honor of the mothers and daughters of the society. The tables were tastefully arranged and a delicious meal was served. A toast to the mothers was responded to by Mrs. Tuttle. Miss Silvia Hortter replied to the first toast to the daughters, by reciting an original poem. The next toast to the mothers was answered by a reading of a group of three short poems by Mrs. Powers. The last toast was to the daughters, and was responded to by Miss Marjorie McCann, who recited a poem. During the exercises there was singing by all the company, led by Mrs. Cushing. All were pleased to hear remarks by Mrs. Chamberlain, special guest of the occasion. The presence at the banquet of a mother, two daughters and five granddaughters was considered worthy of note.

Amesbury.—Rev. Frank S. Rice, pastor. Four members were added to the Amesbury church, Sunday, Oct. 12. The woodwork trimming of the brick church edifice has recently been painted by volunteers from the congregation.

Attleboro.—The installation of Rev. Isaac V. Lobdell as pastor of Murray Church took place the evening of Sept. 30. There was a splendid audience present regardless of the fact that one of the worst storms of recent years swept over the city early in the evening, leaving the city in darkness for a time and bringing traffic almost to a standstill. Dr. John Murray Atwood preached the installation sermon. The Scripture was read and the prayer given by Rev. Charles W. Porter-Shirley of Pilgrim Unitarian Church. Mr. Harold E. Sweet, moderator of Murray Church, voiced the welcome of the church to Mr. and Mrs. Lobdell and their daughter. Representing the other denominations of the city Rev. J. Lee Mitchell, Ph. D., of the Second Congregational Church, spoke cordial words of greeting and welcome. Dr. Leroy W. Coons, State Superintendent, extended the fellowship of the Massachusetts Convention and gave the charge to the minister. The charge to the people was given by Rev. Fred C. Leining of Providence, a classmate of Mr. Lobdell. Mr. Lobdell comes to Attleboro after spending several years in Ohio as State Superintendent, and pastor and people look forward with high hopes to the future.

Somerville, First.—Rev. George E. Leighton, D. D., pastor. On October 12 the new parish house was dedicated and for the first time the church school met in its new home. The exercises were opened with singing and an appropriate responsive reading by Mr. George O. Nelson, superintendent of the school, the scholars and visitors. Prayer was offered by Dr. Leighton, after which remarks were made by Mr. J. Frank Wellington, chairman of the building committee, and by Dr. Leighton. A beautiful basket of flowers was presented by Mrs. Edwin M. Powers, president of the Woman's Union, to Dr. and Mrs. Leighton. After a long period of patient waiting and much hard work, stimulated the past two years by the leadership of Dr. Leighton, the First Universalist Society has at last realized its dream. With a light, commodious auditorium, in which to hold the opening exercises of the church school, and numerous class rooms, they now have a place sufficient not only for present needs, but for many years to come. Additional facilities for the social activities of the church will be afforded in the spacious banquet hall in the basement, adjoining which is a finely equipped kitchen.

Michigan

Detroit.—Rev. Frank D. Adams, D. D., pastor. Since our last report two members have been received into the church and there has been one christening. Oct 12, Dr. Isaac N. Yonan, of the Near East Relief, presented an appeal which won a hearty and substantial response from our congregation.

Ohio

Mt. Gilead.—Rev. Sara L. Stoner, pastor. This parish, though small in membership, is one of the most loyal to the denomination. The Sunday school, with a membership of less than twenty-five, recently sent its check for $50 on the church quota to the "five year program." Pledges to date amount to nearly $200. A large barrel of clothing, including fourteen pairs of shoes, books and toys for the children,

was sent to Suffolk, Va., early in October. In June our church suffered a great loss in the death of Mrs. Mattie Watson Oliver, one of its faithful members.

Ontario

Olinda.—The new pastor, Rev. Edward M. Minor, has been installed and has begun his work. He and family are located in the attractive and comfortable parsonage which is justly the pride of the church. Perhaps the most encouraging feature of the work here is the large number of wide awake young people connected with the church. The Y. P. C. U. numbers over fifty in its membership, and the attendance is around forty. The young folks are now hard at work rehearsing a play which will be given in the near future. The Sunday school is also active and doing good work, under the leadership of Mr. Philip Bruner as superintendent. The church is also greatly aided in its work by a splendid Mission Circle.

Blenheim.—The church here will resume active services after several years of dormancy. Mr. Minor, pastor of the Olinda church, preached here Sunday morning, Sept. 28, and again, morning and evening, Oct. 12. There was a good attendance at both services, especially at night. At a conference during the day it was unanimously decided to resume regular services and ask Mr. Minor to become the pastor of the church, of which he was pastor for five years at a former time. The regular appointments will be on the second and fourth Sundays in each month. The church will soon be redecorated and made comfortable. About the first of the year, a Sunday school will be organized.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. In response to the appeal of the General Superintendent, Rally Day was used to rally sentiment for peace. "Mobilizing the Church" was the theme of the sermon. At its close a resolution was adopted and forwarded to the President of the United States, calling upon him to use his utmost influence "to outlaw war as a crime against humanity, to create some form of world court for the arbitration of international disputes, and to take immediate steps toward disarmament as the most effective safeguard of peace." The "Pleasant Sunday Evening" services have been resumed for the sixth season. Many have been attracted by the first series of lectures dealing with "The Modern Message of the Rubaiyat," seven in number, the titles of which are as follows: "The Poet-astronomer of Khorassan, and the Magic Age in Which He Lived;" "The Mystic Symbolism of Ancient Persia, and its Modern Interpretations;" "The Master of the Show: God and Nature and Doubts of His Existence;" "The Hand of the Potter: Fate and the Shaping Power of Heredity and Environment;" "The Fire of Spring: Life and Its Hopes, and the Pleasures of the Flesh;" "The Door of Darkness: Death and its Fears, and the Sorrows of the Spirit;" "The Daughter of the Vine: Self and Reality, and the Revelation of True Existence."

* *

MR. HUTCHINSON'S WILL

A large collection of paintings, bequeathed to the Institute of Chicago, and an estate of $1,500,000 was disposed of by the will of Charles L. Hutchinson, banker and patron of the arts, who died Oct. 7. The will provides bequests to many charitable institutions, which include $30,000 to Harvard for the work of the Arnold Arboretum and $20,000 to the Universalist General Convention of New York.

Besides a bequest of $300,000 to the widow, a similar sum is left in trust for her lifetime.—*Boston Herald.*

* *

SEVEN DENOMINATIONS UNITE IN RECEIVING MISSIONARIES

An event of interdenominational interest in the near future will be the meeting to be held in the new crypt of the Cathedral Church of St. Paul, Boston, on Thursday, Oct. 30, at two p. m.

This gathering is arranged by the Interdenominational Committee for Home and Foreign Missions of Eastern Massachusetts, which is bringing together twice a year members of seven great communions which have missionary activities in the vicinity of Boston. The first of these meetings takes the form of a reception to the women missionaries of these churches who are spending their furlough in or near Boston. Both the home and foreign field will be represented. The devotional service at the beginning of the hour will be led by Miss Grace F. White, state president of the Woman's Universalist Missionary Society of Massachusetts.

Two speakers of national reputation will precede the introduction of the missionaries. Mrs. E. H. Silverthorn, Educational Secretary for the Foreign Mission Board of the Presbyterian Church, will give an inspirational address on "The Lure of Missionary Education." The other speaker is Dr. Ida Bell Lewis of China, a missionary of the Methodist Episcopal Women's Foreign Missionary Society.

* *

REFORMATION SUNDAY

The Administrative Committee of the Federal Council of Churches has adopted a recommendation to the effect that "Reformation Sunday in 1924 be, so far as practicable, observed in our churches as an occasion for considering our indebtedness to the great Reformation movement and also the practical means by which we may aid our sister churches in Europe, born of the Reformation, in their present distress."

Reformation Sunday can be observed either Oct. 26 or Nov. 2, the Sunday preceding or following Oct. 31, the date on which Luther nailed the ninety-five theses on the door of the Wittenberg church. A general recognition of this day would heighten the consciousness of Protestant solidarity.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,894
Santa Paula, Cal.	2
Bangor, Maine	1
Detroit, Mich.	2
Marseilles, Ill.	2
Amesbury, Mass.	4
Total	1,905

* *

CHRISTENINGS

Previously reported, 808. Detroit, Mich., 1. Marseilles, Ill., 1. Melrose, Mass., 8. Total, 818.

* *

CHRISTMAS FOR JAPAN

The Board of Foreign Missions calls the attention of generous Universalists to the 100 per cent luxury tax on importations in Japan and suggests that Christmas presents intended for missionaries and other workers in Japan be accompanied by an amount of money equal to the value of the present, as otherwise the receipt of presents works a hardship upon the missionaries. Some of the returning missionaries suggest that the total value of all presents be sent in cash, but this is not necessary if money to pay the duty goes along.

Correspondents are requesting the following addresses:

Blackmer Home, 50 Takata Oimatsucho, Koishikawa, Tokyo, Japan.

Missionary House (home of the Cary family), 1752 Higashinakano, Tokyo-Fu, Japan.

Rev. Clifford R. Stetson, 33 Nichome Higashi Kusabuka Cho, Shizuoka, Japan.

Rev. Chijiro Kawabata, 5 Schichome Iidamachi Kojimachi, Tokyo, Japan.

Rev. Sempo Ito, 1111 Higashinakano, Tokyo-Fu, Japan.

* *

BOOK REVIEWS

(*Continued from page* 25)

music a more vital part of the worship program. Separate chapters are devoted to the junior, intermediate, young people's, and senior choirs, giving suggestions as to organization and conduct. Such cooperative choral enterprises as the Norumbega district hymn festival and the special meetings of the Greater Boston Federation of Churches the author understands thoroughly because of active association with them, and he describes them graphically. An appendix of nearly one hundred pages contains representative services, "congregationalized" oratorios, and the like.

The present lamentable state of church music cries out for such a book as this. Knowing both churches and music and knowing how music can be used in the churches, Mr. Harper has been able to meet a very real need. His style is clear, though it is unfortunate that he can not see an infinitive without rending it wide open.

Notices

ALABAMA STATE CONVENTION

The Alabama State Convention will be held at Chapman Oct. 30-Nov. 2. The Chapman church extends a most cordial invitation to all delegates and friends to attend.

* *

COMMUNION SERVICES

Two communion services, silver, will be given to churches willing to pay the transportation.

Leroy W. Coons,
Superintendent Massachusetts Universalist Churches,
176 *Newbury St., Boston.*

* *

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee will meet at 176 Newbury St., Boston, Oct. 27, at 12.15 p. m., for the examination of H. Elmer Peters as to his fitness in purpose, character and abilities for the ministry of the Universalist Church.

Harry E. Adams, Secretary.

* *

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

NATIONAL FEDERATION OF RELIGIOUS LIBERALS

The fourteenth session of the Federation will be held in New York City Oct. 28 and 29, the general theme being: "Making Religion Effective in the Life of the World." Most of the meetings will be held in the Community Church, Park Avenue and Thirty-fourth Street. All meetings are open to the public. Speakers include John Haynes Holmes, Alfred C. Dieffenbach, Charles Francis Potter, Frank Oliver Hall and Samuel McChord Crothers.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letter of license as ordained clergyman granted to John R. Ellis.

Letters of tranfer granted to Rev. E. L. Halfacre to South Carolina, Rev. J. H. Flower to Vermont and Quebec, Rev. William Gaskin to Illinois.

Accepted on letter of transfer: Rev. Geo. H. Campbell from Ontario. Rev. Geo. H. Welch from Vermont and Quebec. Rev. N. L. Lobdell from General Convention.

George H. Bowers, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been received into this fellowship by transfer: E. V. Stevens and I. V. Lobdell from Ohio, and John M. Ratcliff from Maine.

Harry E. Adams, Secretary.

* *

CONFERENCE ON RURAL CHURCH

The seventh National Country Life Conference will be held at Columbus, Ohio, Nov. 7-11, 1924, at the New Southern Hotel. Subject, "Religion in Country Life." Among the leading speakers will be: Kenyon L. Butterfield, president Michigan Agricultural College; Bishop Francis J. McConnell, Methodist Episcopal Church; W. O. Thompson, president Ohio State University: Warren H. Wilson, Board of National Missions, Presbyterian Church; L. J. Taber, Master National Grange; Rev. Edwin V. O'Hara, National Catholic Welfare Conference; O. E. Bradfute, president American Farm Bureau Federation; Edmund deS. Brunner, Institute of Social and Religious Research; A. E. Holt, Chicago Theological Seminary; E. C. Lindeman; C. M. McConnell, Commission on Life Service, Methodist Episcopal Church; Malcolm Dana, Congregational Home Missions Board.

The Director of the Universalist denomination's Department of Social Welfare, Mr. Pennoyer, will be one of the speakers. He is a member of the National Council of Agencies engaged in Rural Social Work.

The American Country Life Association is arranging the program.

* *

OHIO FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Convention of Ohio will convene in the home of Miss Clara McGrew, 864 South Main St., Urbana, at 2 p. m., Nov. 12, 1924, for the purpose of examining Elmer M. Druley as to his fitness for ordination.

Sara L. Stoner, Secretary.

* *

NEW YORK Y. P. C. U.

The annual session of the Young People's Christian Union of the Universalist Church of New York State, Inc., will be held in Watertown Nov. 28, 29 and 30, for the election of officers for the ensuing year and the transaction of such other business as may legally come before this body.

Angela W. Cortright, Secretary.

* *

DENOMINATIONAL CALENDAR

Oct.30-Nov. 2. Alabama State Convention, Chapman.

THE BETHANY UNION FOR YOUNG WOMEN

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The managers of the Bethany Union for Young Women desire to call attention to this organization which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St. Boston.

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Crackling

An official of the Civil Service Commission says that even the grave members of one examining board were amused by a certain answer in a set of examination papers. The question was: "Give for any one year, the number of bales of cotton exported from the United States." The answer this applicant wrote was: "1492, None."—*Harper's Magazine.*

* *

The House Agent: "You say you have no children, gramophone or wireless, and you don't keep a dog. You seem just the quiet tenant the owner insists on."

The House Hunter: "I don't want to hide anything about my behavior, so you might tell the owner that my fountain-pen squeaks a bit."—*The Bystander.*

* *

Second Looey: "May I break?"

Aristocratic Dame (dancing with General): "How dare you, sir! Don't you know better than to break in on a General officer?"

Subdued Looey: "Beg pardon, madam. I thought the General was stuck."—*The Pointer.*

* *

Fat Man: "You're a very little fellow to be runnin' an ancient-looking elevator, ain't you?"

The Small Chap: "Yes, s'pose I am. They gave me the job 'cause the rope broke so often with the heavier fellows."

The fat man walked.—*Boys' Life.*

* *

Young Bragger: "My grandfather built the Rocky Mountains."

Unsympathetic Listener: "Aw, that's nothing. Do you know the Dead Sea? Well, my grandfather killed it."—*Yale Record.*

* *

Any girl can be gay in a nice coupe,
In a taxi they can all be jolly;
But the girl worth while
Is the one who can smile
When you're taking her home in a trolley.
—*Exchange.*

* *

Edison, with all his inventions, was a piker compared to the ambitious young photographer who advertised, "Your baby, if you have one, can be enlarged, tinted, and framed for $8.79."—*Jack o' Lantern.*

* *

Mr. Brown: "So your son wants to be a salesman?"

Mr. Smith: "Yes, he knows a funny story."—*Life.*

* *

One mustn't tell Willie, but most of the great men have forgotten all they ever knew about algebra.—*Roanoke World News.*

* *

Friend: "What have you taken out of your garden this summer, Jones?"

Jones (sadly): "Three boys, a stray cow and miscellaneous chickens."—*Exchange.*

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